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THE MESSAGE OF THE DOUKHOBORS

A Statement of True Facts by "Christians of the Universal Brotherhood" and by Prominent Champions of their Cause

COMPILED BY

ALEXANDER M. EVALENKO

THE INTERNATIONAL LIBRARY PUBLISHING CO.
NEW YORK
1913

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One of the crudest superstitions known is that of the scientific men—that man can exist without faith.

. . . . . .

If we lack the power to burn and to diffuse the light, then, at least, let us not stand in its way.

. . . . . .

Christianity is so simple, that children understand it in its direct meaning. Only men who pretend to be and to call themselves Christians, will misinterpret it.

LEO TOLSTOI.

Not every one, that said unto Me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father.

MATTHEW, vii, 21.

THE WHY AND WHEREFORE OF THIS BOOK

BY A. M. EVALENKO

A ROYAL DOUKHOBOR COMMISSION is at present sitting at Nelson, British Columbia, investigating the causes and chief factors of the trouble which has been fuming threateningly for some time past between the local government authorities on one side and the Russian Doukhobor settlements on the other.

Recently, with the officials resorting to drastic measures in their wrathful eagerness to compel the submission to if not recognition of their authority by the Doukhobors and the latters' quiet but adamant resistance, the trouble assumed such ominous proportions that the central authorities could no longer leave the situation entirely in the hands of the narrow-minded and over-zealous local minions of the law, whose only arguments in bringing the obdurate Doukhobors to reason consisted in handcuffs and the lockup. So far as that goes, the Doukhobors have already tested and tempered the steel of their convictions in the fires of Government persecution in Russia.

Before the fierce intensity of those inquisition fires the reprisals of local Canadian authorities dwindled to

the mild impressiveness of Fourth of July firecrackers. It was ridiculous to imagine, of course, that by such petty means of coercion could the indomitable spirit of the Doukhobors ("Spirit-Wrestlers") be broken.

Nevertheless I was set aghast at the lengths of savage repression that can be reached by infuriated officials, even in our enlightened times, and right in our midst, under the humane and noble regime of the Canadian Commonwealth. The Russian Cossacks are cruel, no doubt, brutally and blindly; but somehow their atrocities, in all their hair-raising horror, inspired less sickening disgust and mortification in me than the devilish ingenuity of "humanitarian" torture practiced in some up-to-date prisons and insane asylums of Canada over meek, defenceless and absolutely non-resisting followers of Christ.

But is such a thing possible? Is this not in reality a distorted upshoot of aroused passions? Flights of wrath-inflamed imagination? No, the facts related by the Doukhobors in their simple and artless narrative have been proven to be just plain and unvarnished truth. Then how could all this happen, and nobody seemed to have heard or read anything about it? In these days of glaring publicity penetrating every nook and cranny of public life?

The explanation is simple. I could not have couched it in terms more admirably and forcibly chosen than the words of Mr. John C. Kenworthy prefacing an old publication about the Doukhobors. (Christian Martyrdom in Russia, London, 1897).

> It will seem incredible to many of us that the things here recorded can by any possibility be true, in this the nineteenth Christian century. . . . It is true that the Doukhobors are, or until recently have been, quite obscure, an unknown peasant sect from Russia. But why have they been obscure? For the same reason that the present life and past history of all such people is made obscure; because they are men of sincere religion, who esteem it their duty to live by those Christian principles which the most of us profess with our lips and entirely violate in our lives.
>
> *They are a light shining in darkness—in darkness which moves actively to hide and smother the light."*

It so happened that the Doukhobors fixed their choice on me as a champion of their cause and appealed to me to come over and plead their case before the Commission. I heeded the summons and betook me to the charming wilds of the Grand Forks Valley in the Kootenay District. I spent quite some time in going over all the settlements of the Doukhobors, with their remarkable leader, Peter Verigin. Later I appeared as witness before the Doukhobor Inquiry Commission at Nelson.

By that time the chief cause of the trouble was perfectly clear to me. The people do not understand the Doukhobors and the Doukhobors cannot make themselves understood in the manner followed by them, that

is by merely going their own way and justifying their doctrine by living it, and nothing else. Most fortunately for the cause of the Doukhobors the investigation of the Doukhobor Commission was presided over by a man of deep human insight, sterling integrity and nobility of heart, before whom neither the Doukhobors themselves, nor their antagonists, nor myself could help but bow in profound respect. If more men of the stamp of William Blakemore could be had in our public offices, this would be a different world for us to live in.

And even as I was answering to his questions on the witness stand I conceived the necessity of this book. The following is a fair sample of how much information about the epoch making drama now being unfolded in British Columbia can be derived from the daily press. It is an item gleaned on the editorial page of the highly respectable *New York Tribune:*

> Russian Socialists, variously called Doukhobors, Dukabors and Duke Hoboes, are trying to persuade the Manitoban authorities to release some of their comrades from a madhouse by going on the asylum grounds and stripping off their clothes. The chances are about ten to one that they will get themselves locked up before they get their fellow madmen released.

And this is what the Doukhobors had to relate on this subject and that only in answer to my direct questioning. Note the tone of their statement.

The Christian Community of Universal Brotherhood Doukhobor Settlements in Canada.

Brilliant, British Columbia,
September 20, 1912.

Regarding those torturerd to death:

"In 1903 over forty men were put into the prison at Regina, men and women. They were held in confinement for three months. The "fasting" Doukhobors were beaten and tormented a great deal for abstaining from meat and for declining obedience to special humiliating orders of the prison authorities, such as cleaning out the privy, hauling water instead of beasts of burden and in other ways making themselves objects of mockery. The doctors were forcibly injecting medical mixtures through their mouths, which led to excruciating stomach-pains and diarrhea, resulting in utter exhaustion and feebleness. All were forcibly fed by meat soups, scalding hot, whereby tongues and lips were burned black. All this bodily torture was mostly carried on during the night. As to beating, this was done in broad daylight as well as at night time, using rolling pins, lashes; trampling underfoot both men and women. The men Alexay Makasayev and Nicholas Antiphayev were starved and had their arms twisted backwards. They were suspended by their feet with the head stuck in a

barrel of water until rendered unconscious and then thrown on the ground as good as dead.

"In the same year, 1903, Prokoph Pogojeff was tortured to death in the Brandon Insane Asylum for his convictions in refusing all cooked food, and taking naught but fruit and vegetables for nourishment. The authorities considered this abstention a grave menace, which should not be tolerated even by way of experiments over one's own self. So they starved him to death. Firm to the end, he expired of sheer exhaustion, whilst placed in a bathtub. He was taking baths very frequently towards the end and sustained his life on grass, which he gathered in the courtyard during the common exercise of the inmates.

"In 1904 Alexay Ponomareff was tortured to death in the prison of Prince-Alberta by having hot meat soups injected into his stomach through rubber tubing. Ponomareff died during one of such operations with heart rending crying and praying for mercy.

"In the same manner and in the same prison Alexay Alexievitch Ozeroff was tortured to death towards the end of 1910 or the first part of 1911, as nearly as could be learned.

Out of six men put into the cold room at the prison of Winnepeg, Coozma Novokshonov and Vassil Makassayev were tortured to death by being chained to the walls, hands and feet

> stretched stiff and held in this position for three days in the midst of winter. Both have swollen up beyond recognition through the cold and expired in great suffering. Two of the others died upon reaching their homes."

This will do for a sample.

The facts related are in themselves awful. But hundredfold more terrible is the consciousness that this is plain and naked truth and that this could have happened in a most advanced Christian country in our days.

The victims are people whose sole fault is the practice of the Christian virtues of a pure worship of God, communism of goods, and peace—"non-resistance to evil." All these circumstances are attested in this book, by the direct and indirect evidence of men whose honesty of purpose and scrupulous exactitude are shown by the very manner of their speaking.

Surely the modern State condemns itself immediately and completely, when it thus brings itself into direct and destructive enmity with people whose beliefs and lives are precisely calculated to promote the ends which the State so hypocritically assumes to serve—the ends of social justice and well-being.

This book should be received by us as a record of the deeds and suffering of people, who are casting their lives against common enemy, the rule of brute force in society.

"The Message of the Doukhobors" has been written by the Doukhobors themselves at my request when I

realized during my sojourn with them, how cruelly they are misunderstood and how perilously inadequate in these modern days their own way of spreading their message would be—just by living it. A popular Russian proverb runs: "Before the sun comes out the dew may blind the eyes."

I feel that the first mission of this book is to *let the world know* how the life of truth is growing by suffering in its midst.

A. M. Evalenko.

New York, October 5, 1912.

THE MESSAGE OF THE DOUKHOBORS

(Translated by Leonard Lewery)

I

An Answer to the writings of unscrupulous persons, Russians as well as English, who are meddling with things which are out of their line, by writing what they ought not to say and condemning that which is not for them to criticize.

Not that things of this nature may disturb us as Christians, as such should not rejoice in praise, nor be vexed by slander. Because we shape the course of our earthly life, as far as our reaosn conceives and our physical powers enable us, after God, through Jesus Christ, His true Son and Heir, who proclaimed: "Praised be our Lord in Heaven, Peace on earth and Goodwill to all men." Whose name is recalled, at least once every year, by all nations alike: "Christ has arisen." And the answer thereto is this: "In all true men hath Christ arisen."

"Thou art Peter, said Christ, and upon this rock I will build my church and the gates of Hell shall not prevail against it." Those were the words of Christ. He lived nineteen centuries ago and preached by His life to all mankind, that the Kingdom of God might be installed on earth.

In our time a great man had lived and died as a follower of Christ—Lyof Nicolayevitch Tolstoi, who unto his very physical death extolled and practiced His life. Therefore, having set as our example men of so great and indomitable a spirit, we should really go on undisturbed, yea, even heedless of such trivialities, as petty calumnious attacks of both those Russians and the Englishmen. In our estimation such personalities are not even worthy of being mentioned by name in this statement of ours, which is neither intended for, nor issued on account of them, but for the benefit of all those in sympathy with the Christ-true life we are dwelling in.

It is a matter of universal knowledge, the suffering that we have been subjected to, back in Russia; but for those unfamiliar with our previous history, we would here briefly delve into our records and also outline, if very broadly, our position in this Land of Freedom, amidst the civilized world.

When, back in our home country we refused to take the oath of allegiance to Nicolas Romanoff, at the same time destroying by fire all arms and weapons in our possession, have given up the use of meat, intoxicating liquors and smoking tobacco; declared our protest

against military service, according to the doctrine of Christ—we were subjected to relentless persecutions and torture, were arrested and thrown into prisons.

Altogether about five hundred men were arrested in the two governments of Elizabethpol and Karsk. After two years' confinement in jail, they were all exiled; two hundred men or thereabouts to Siberia—the Yakootsk Province—where they were ensconced amongst native tribes on the shores of the river Notora, three hundred and thrity-five miles distance from Yakootsk. The others were dispersed in the Trans-Caucasian provinces, no more than two men per Aoul, or a Tartar village. And the Doukhobors of the Tiflis Government, district of Akhalcalack, known as the Kholodinskis, were all exiled, men, women and children, and likewise scattered throughout the Government of Tiflis, amongst Georgians, Imeretians and Ossetes, at the same rate of two families per Aoul.

We will not expatiate here in a detailed narrative of all the sufferings undergone by us, for this will make the subject of a whole book, which will go down to posterity as the history of our days. In this, our general spiritual revival Peter Vassilyevitch Verigin also took part, who is now wantonly condemned by men ignorant of the ways of the world, each according to his fancy. At that particular time he was in exile at Obdorsk, of the Tobolsk Government, District of Berezov, Siberia. And in connection with these trying hardships of ours he has sent to all of us the following letter of instruction, headed as follows:—

"My Beloved Brother in Our Lord Jesus Christ, I wish to discuss with thee, wherein lies thy faith. I am following the law of My Lord Jesus Christ and my conception of it is inward and not outward. When we abide in the Will of our God-Father, then God abides in us, too, and inspires our lives, and radiant light descends onto our reason. Those wishing to fulfill the Will of our Father in Heaven should bend their hearts to His command. God enjoins upon us "ye have been paid for dearly, do ye not become enslaved of men. And ye shall know the Truth and the Truth shall make you free.

In starting upon this great work of ours, we must be prepared in full consciousness, that our sincerity is liable to be subjected to severe tests. This task of ours may inflict upon us insults and injuries, suffering, yea, even death. We are bound to contend with misunderstanding, misinterpretation, slander; we are to face a storm—vanity, pharisaism, ambitions, cruel rulers, powers-that-be—all this joining forces in order to annihilate us. Even so Our Lord Jesus Christ was dealt with, Whom we are striving to emulate in the measure of our strength. But we should not be baffled by these terrors, our hope lies not with men, but with the Almighty God. If we renounce all human assistance,

what then is to tide us over, but faith alone, which conquers the world?

And then we shall not be wondering at the dire trials we went through, but will rejoice in having been chosen to share in the suffering of our Lord Jesus Christ.

In consequence of all this we entrust our souls to God and pin our faith to the Saying, that whosoever relinquisheth his house, or his brothers and sisters, his parents or his children, or his hoard, for the sake of the Lord, he will be rewarded hundredfold and will inherit eternal life in the Kingdom of Heaven. And so, armed with firm belief in the ultimate triumph of Truth, despite everything that may arise against us, we trust in the reason and conscience of mankind, and above all, in God's power, in which we should take our resort. The Christian is urged to show obedience to men and to the laws of men, just as if a hired man could pledge himself to take all the orders of strange men, as well, besides those of his master. One cannot serve two masters. A Christian is released from human powers by recognizing the power of God alone over himself; and the law which is revealed to him by Our Lord Jesus Christ—he is imbued with the consciousness of it within himself and obeys but its commands.

The life of man consists not in satisfying one's own

desires, but the will of God. A Christian may be subjected to external violence and may be deprived of personal bodily freedom, yet withal be free of his passions. *Whosoever committeth sin is the servant of sin.* A Christian is resigned and meek, does not contradict anybody, nor attack anybody, uses no coercion against anybody, but on the contrary, endures violence unflinchingly and thereby vanquishes evil.

P. V. VERIGIN.

This instruction may be said to be embodying the Divine Spirit, which manifested itself in Jesus Christ as the Son of Our Lord. All those who were due to come up for military conscription tried to learn it by heart, in order with its aid to subdue the passions, which might be aroused in the stress of one's trial. And Peter Vassilyevich, he enjoined upon us, that whoever was sincere in regard to this, should have this light penetrate and permeate his reason and to keep the same not in mind only but deep in one's heart, to be able to withstand all tests. This refusal on our part to take the oath of allegiance and to submit to military conscription was the original cause of our migration here, to Canada, as the Land of Freedom. Peter Vassilyevich addressed a letter to the Empress Alexandra Theodorovna Romanov, in consequence whereof we have been released for migration here. Here below follows the said letter, word for word:—

"May God Almighty preserve thy soul in this life as well as in the future age, sister Alexandra. I am a servant of our Lord Jesus Christ, dwelling in the testimony and glad tidings of His Truth. Have been in exile since 1886, *and hail from the Trans-Caucasian Doukhobor settlement. The word "Doukhobor" should be understood in this sense, that we profess God in the spirit and with our soul. (See—the Gospel; the meeting of Christ with the Samaritan woman at the well.) I beseech thee, sister in Christ Alexandra, pray thy husband Nicolas to spare the Christians in the Caucasus from persecutions. It is to thee I appeal, because I think thy heart is more turned towards God. And in those places women and children are now suffering the hardest. Hundreds of men, husbands and parents, are confined in jails, while thousands of families are dispersed among the native mountain villages where the population is incited by the authorities to treat the Douchobors roughly, and this tells especially cruelly upon the Christian women! And lately they started imprisoning women and children as well. Our guilt lies in our endeavoring to become Christians as best we can; possibly we fall short of true conception in some of our actions. Thou art probably acquainted with the teaching of Vegetarianism. We are followers of these humanitarian views. Lately we gave up using flesh as food, to drink wine and have forsaken much of that which is conducive to loose living and befogs the radiance of human soul. And since we do not kill animals, we in no case regard it as possible to deprive men*

of life. If we were to deliberately kill an ordinary man, be he a robber even, we would feel like resolving to assassinate Christ.

And therein lies the chief cause of the trouble. The State requires our brethren to be trained in the use of firearms, in order to become proficient in manslaughter. Christians will not consent to this. They are put into prisons, beaten and starved; while their sisters and mothers are savagely outraged, frequently with profane raillery: "And where is your God, Why does he not help you?" (Our Lord is in Heaven and on earth, and fulfills His will. See Psalms of David 113 *and* 114.)

And this is all the more painful because it is all perpetrated in a Christian country. Our community in the Caucasus consists of about twenty thousand souls. Can it be possible that such a handful of people could injure the organism of the State, if soldiers were not recruited from among them? Although soldiers ARE recruited now, but uselessly. Thirty men are held in the fortress of Ekatherinograd in the penal battalion, where the authorities are only tormenting themselves by torturing them. We regard man as the temple of the living God and will on no account prepare ourselves for killing him, though for this we ourselves were to be threatened by death. The best way of dealing with us would be to let us settle in some little corner of the country, where we might dwell in peace, engaged in pursuit of our toil. We will discharge all the State obligations in the form of taxes, only we can-

not serve as soldiers. Should the Government deem it impossible to consent to this, then let them give us the freedom to migrate into one of the foreign countries. We would willingly go to England, or the most convenient resort for us would be America, where we have a multitude of brethren in our Lord Jesus Christ. From the fullness of my heart I pray the Lord for the welfare of thy family—Christ's servant PETER (*living in exile in the Government of Tobolsk.*)

The Government did not consent to our first suggestion but released us to forsake the country. Whereupon, with God's blessing and the assistance of good men like Lyov Nicolayevitch Tolstoi, Vladimyr and Anne Chertkovs, Demetri Alexandrovitch Hilkov, and others, we started our migration to Canada. What with the great distance we had to travel to our new abode and the utter and wholesale plundering of our earthly goods by the Russian government authorities prior to our leaving the country, we were not even in a position to pay for our transportation to Canada. But here, too, good men came to our succour, not only Russians, but Englishmen as well.

Upon migrating here, to Saskatchevan, Canada, we lived here for three years without claiming the land. We did not accept the land because we could not get the substance of the fundamental law and order of this country. Some men declared that full liberty reigns supreme here, others asserted that here, as in Russia, as soon as the Doukhobors would accept their titles to the land alotted to them, they would have to

swear allegiance to King Edward as well. And to submit to all demands imposed by his government.

In view of all this, fearful least they should once again entagle themselves with government bodies, the majority of our brethren and sisters set free all the cattle in their possession and set forth at random, at the mercy of Providence, to instil new life into the teachings of Christ and to preach annunciation, peace, fraternity, equality and liberty to mankind. Liberty—not as license to do evil things, but in the sense of one's own liberation from sin, that there should be no more sanguinary wars, where human beings are destroyed the same as locusts. And that men should understand that they are all children of one Father, and should live among themselves like brothers in Christ. And that men should give up eating flesh, as a diet improper for men. Smoking tobacco is likewise alien to human nature, for even all animals shun this pernicious weed, and its only use lies in the treatment of certain itching, scurfy sores, or rashes, which are healed by this poison, tobacco. Likewise it is utterly unnecessary for men to imbide intoxicating liquors, because they lead directly to lust and perverse living.

Many of the English people sympathised with their mission, while others scoffed. And the Government had great trouble in bringing them back to their settlements. The trouble was due to the fact that the crusaders refused to go back to the place they set forth from, but were bent on pressing onward, regardless of all obstacles and dangers and even fearless of death.

Whereupon the government officials adopted measures of violence, trampling them under the hoofs of horses, rapping them on the hands with hammers, whenever they gripped hold of anything, squeezing their bodies by means of iron tongs and by such drastic measures crowding them into railroad cars in order to ship them back to their settlements.

It cannot be said, that the Government was harming them deliberately, for the time was well on towards winter and frosts were setting in already, while all of them were insufficiently clad and many were quite barefooted. And most naturally they would be catching their death of colds, and find their graves anywhere and anyhow. In this respect the government can be said to have acted humanely. But they did not follow up this act of humanity in any consistent action, as will be explained in the following.

When finally Peter Vassilyevitch came to us from his Siberian exile—this was on December 24, 1902—the first convention of the Doukhobor Communities took place, in April, 1903, two delegates attending from each settlement. The object of this conference was the discussion of the land question. Two Government land-agents were invited to assist in the discussion, and we asked them to elucidate for us the law and order of this country, but all they could do for us was to explain the formalities connected with the allotment of land to settlers, namely that any man, from the age of eighteen and up to considerable old age, can be allotted a homestead—160 acres. The applicant

should register his full name and surname on a special form issued for this purpose by the Government, pay the fee of ten dollars and that was the end of it. The ten dollars is charged for surveying.

The land was accordingly accepted on the above understanding, over two thousand homesteads in all. And we bent to our task as one man, clearing the waste land, ploughing it and sowing grain. In the meanwhile Peter Vassilyevitch made the acquaintance of the official who held charge of the post of Governor, Spears by name, with whom the question of allegiance was taken up. The official explained that all the inhabitants of this land assume allegiance, but that this is not obligatory. If you do not wish to, you don't have to do it. And furthermore, all the immigrants to this country are anxious about being adopted as citizens, for the reason that after assuming allegiance the land becomes their property and they become entitled to a vote in the elections of new administrations and other affairs of this nature.

Spears believed naturally that his explanations would tend to make us anxious, too, to become subjects. But, when after three years' possession of the land, the provision of the law about assuming political allegiance was raised before us, all of us rejected this demand. In the course of these three years we built up fifty large Russian settlements, with substantial houses, barns and stables, and have tilled a considerable expanse of land. Formerly we used to buy our grain, now we sell it in great quantities.

Accordingly, when the official arrived in our midst, who was commissioned to distribute among the Doukhobors the legal forms for swearing allegiance, every one of the said settlements refused to accept these forms from his hands. The official then left in each of the settlements three legal forms and a Government circular declaration and departed. Following is the text of the Government declaration:— (translated from the Russian.)

> "The Government is pleased to observe that some of the Doukhobors are tilling their own soil and have become, or are becoming Canadian citizens and British subjects. But at the same time the Government greatly regrets to perceive the majority of the Doukhobors, after seven years' residence in Canada, still continuing to till their land communally and declining to acquire the citizenship of this country. They have left large tracts of land, which the Government let them reserve for themselves, without tilling or cultivating anything. The law ordains, that the settler should be tilling his own land, otherwise he is liable to forfeit his reservation. Men born outside of the Doukhobor persuasion demand that the Doukhobors should not be allowed to go on holding their land without cultivating the same and without adopting the citizenship of the country.
>
> "The Government of Canada represents the majority of the Canadian people and if the majority of the people prescribe that the Doukhobors should

not be allowed to retain in their possession the land which is left without cultivation, then the Government is in duty bound to obey, and must cancel the reservations for homesteads improperly held by present owners, in order that the same could be reserved for other people, who might claim possession in accordance with the law. Only those Doukhobor claims will remain valid in the eyes of the law, where the land is owned by a man, either living on his farm, or in a village removed no further than three miles from the said tract of land, and who cultivates this land for himself, and who either already adopted Canadian citizenship, or intends to do so. Any man living in a village and tilling his farm more than three miles distant from the place of his residence, will have his title guaranteed for the period of six months, with the view of enabling him to build and settle on his farm. In default of his building a farmhouse for his individual dwelling and moving to his own farm within the space of time allowed, his title will be cancelled.

"Although it is desirable for the Government that each man should till his own soil and become a citizen of the country, it is far, however, from any intentions of theirs to compel the Doukhobors in one way or another. The Government will protect them, as heretofore, in their liberty and in unhampered religious worship, but it cannot any longer extend to them such privileges in landownership, as are never granted to other persons. In the case

of the land, occupied by a village settlement, or a part thereof, being claimed for settlement by another party, such occupied land or part thereof would be withheld from such party, so that the households of the Doukhobors could be safeguarded by the Government.

"Henceforward the titles belonging to members of the community for land reservations situated in the vicinity of the various village settlements, allotted to the settlers at the rate of fifteen acres per soul and the lots having been surveyed in such a manner as to comprise as much as possible of communal plough-land in one tract, will be invalidated and all such communal land will be witheld in the hands of the Government, for the protection of the interests of the Doukhobor community, so long as the Government will see fit to hold it. All the titles issued in the names of communal Doukhobors will be invalid. All those Doukhobors, from whom their titles are to be withdrawn, will be allowed to claim afresh all and any unoccupied farmlands within three months' time from receipt of this declaration. Farms will be established in their possession immediately upon application and no charges made for the second time. All those Doukhobors who will register their claims for farms within three months, either with the Commission, which will visit your settlements, or through the Government Agent, must state whether they have decided living on their farms, or in the village, and must at the

same time declare their intention to become British subjects. If the land in question be located within three miles from the village where such claimants have chosen their residence, then they will be entitled to the ownership of the farmland, to cultivate the same for any produce required, while living in the village. But should the farmland be located at a distance greater than three miles from the precincts of the village, then they must live on their farm and furthermore should take up their residence there within six months from the date of the registration of their respective claims. Claims will be invalid, if any one desirous of retaining his land and registering his claim for a new farm will not comply with the above requirements of the law. Should any communal tilth be found under cultivation on any of the farmland claimed by any person in accordance with the above requirements, such tilth is to remain in communal exploitation in the course of the year 1907, whereupon the land will become absolute property of the title-holder."

In consequence of this a convention was called to discuss the situation, two delegates from each village. At that particular time Peter Vassilyevitch was absent on a trip to Russia. It was resolved at the convention to dispatch a deputation of three on behalf of the entire community to the Premier of Canada and the Minister of the Interior in order to explain our utter beliefs and convictions to them in a face-to-face talk. A written statement to the same effect was also issued,

which was translated into English, and was handed to the Premier, the Minister of the Interior and published in three English newspapers for the people at large. The letter is here quoted verbatim:

The Christian Community of Universal Brotherhood. The Doukhobors in Canada.

APPEAL to the Government and the People of Canada.

> "On January 28, 1907, our villages were visited by John MacDougal who was commandered by the Government to declare to all the Doukhobors that the land accepted and owned by them for three years was not considered theirs any longer, but was reclaimed by the crown; he left some special circular statements in each village, wherein the Doukhobors are given the reasons for taking their land away from them. Although there was nothing substantial in these statements in the way of explanation, but John MacDougal summarily declared: I will be passing here again in three months' time and the land will be redistributed on new terms altogether, viz.: 1. Those of the Doukhobors who will declare their intention to swear allegiance to Great Britain, will be granted 160 acres per adult. 2. Those declining to swear allegiance to Great Britain, and to relinquish their convictions and cultivation of the soil upon the communal order, will

be cut down to a reservation of 15 acres for each person. The whole remainder of the land will be declared vacant, free to anybody to take possession of for the asking.' The circular goes on to say: 'The Government of Canada represents the majority of the Canadian people and if the majority of the people prescribe that the Doukhobors should not be allowed to retain in their possession the land which is not cultivated by them, then the Government is in duty bound to obey and must cancel the reservations in order that the same might be turned over to other people who would claim possession in accordance with the law.

"The principal cause of the trouble in the opinions of the Government and the majority of the people, according to the statements by John MacDougal, lies in our failing to cultivate our land. Although we are inclined to doubt that he represents the authority of the Government, still we are anxious to give correct information on this subject both to the Government authorities and to the people at large. As regards the statement in the printed circular that we do not till our land, this is utterly without foundation and the unfairness of this allegation can be confirmed by the Commission, which visited our settlements last year and surveyed all the tilth and stated in its

findings that we have more land under cultivation, in proportion to the total number of the homesteads, than is the requisite in accordance with the provisions of your law.

"Another thing which can bear obvious testimony to the fact that we are tilling our land is our output of grain on the market. This year the sales of our community aggregated 250,000 bushels of wheat, 500,000 bushels of oats and with plenty to spare for our own needs for the summer and next winter. If we do not cultivate our land, where does all this grain come from then?

"And furthermore we will venture to declare to the Government and to the people of Canada, that as agriculturists, we prefer this occupation to all the others, considering it the most proper, honest, lawful and fundamental work of our life. And as far as possible, we have always endeavored and always will devote all our strength and abilities to the tilling of the land.

"When we first came here, in this country of yours, having neither horses, nor oxen, our women used to hitch themselves to the plows and till the land. We believe this is still fresh in your memories, for there was much gossip about it even in the papers. We will admit, looking from the outside this might strike people as funny; but for us there was no way out

of its since, at the same time, we considered this work honest and lawful. And stop ye and think—not men only but women as well! Were there no sincere devotion to the agricultural work, is there a woman that could be induced to hitch herself to a plow? This kind of work was not meant for human beings, and more particularly for women. All this we understand perfectly well, but as stated before, we had no alternative at that time. And our eagerness to the toil of the land urged us to do it. And if any reports to the contrary will be made instrumental in forcing us off our land, this will be unlawful and unhuman.

"True it is, the people in our vicinity—not those engaged in agriculture, but petty tradespeople of the township of Yorkton, of whom Beekyanen and Makenzie could be mentioned, regard our existence with hatred and are surely trying hard by all means in their power to undermine it as well as to instill this hatred in others. But any man of plain common sense and unbiassed in this matter, who is not personally familiar with our life, should not place his faith in their statements. For such beliefs cannot be inspired otherwise than through an evil spirit, which abhors the idea of reunion and close community of people, regardless of the fact, that therein lies the law of God and the doctrine of Christ.

"Is it not acknowledged by all that Christ summoned and is summoning in his teaching all men to such reunion, as children of one Father? And this manner of life was carried in effect in Christ's time, as recorded in the New Testament, nineteen centuries since. In those days men who professed their faith in the teaching of Christ, showed this faith in their actions, not in words only; their property and hoards they brought to the Apostles and called them the common wealth. On this very and sole basis our communal life here is arranged.

"And it is about time men admittedly professing the doctrine of Christ should come to this manner of life. But so far from coming to it, they are trying their hardest to break it up among other men; and what defence can these men plead before that very Christ on the day of His second advent? And what living man can assert on his positive knowledge that that day is not near as yet? For all we mortals know, that that day may not be far distant, yet men still go on living in carelessness; like, for instance the tradesmen afore mentioned, are they consciously expecting that day or are they bent on hoarding up wealth by any truth, hook or crook?

"And what is more, when the Doukhobors had to come to them for every little thing they

were in need of, then the Doukhobors were all right, and good fellows, but now that they have built their own stores for themselves and are ordering all their supplies, as far as possible, from wholesale houses or even from the factories direct, now the Doukhobors became very bad men. And these untruthful men are now longing and even fighting for having the land being taken away from the Doukhobors. As if that would ease their feelings any. But we sincerely hope that the majority of people with the Government on their side will not stand for that. And will consider that the earth, this wonderful creation of the Lord, was created for mankind and all the beings dwelling on it. The earth is our common mother; it nourishes us, shelters us, brings us joy and the warmth of love from the moment of our birth and until we repose in eternal sleep on its maternal bosom.

"So long as men have not arrived at a common understanding that the earth can be lived on and utilized without any divisions or boundaries, they found it most convenient to divide it up in lots and allot, let us say, 160 acres per each adult. To some extent, this is just and lawful. But should the population multiply so that there would not be enough land to go around, then a redistribution would be necessary, and maybe instead of 160 acres, a body

would be entitled to but 100 acres; this, too, would be just and lawful. But in our time, Canada abounds in vast expanses of waste land, yet of two neighbors one would occupy 160 acres, another but 15 acres. Would this, too, be just and lawful?

"John MacDougal, he assured us that the Government would protect us, as stated in the printed circular. 'The Government will protect them, as heretofore, in their liberty and in the unhampered practice of their religion.' But he added definitely: 'it is necessary to take the oath of allegiance.' We asked John MacDougal to explain, if he believed in Christ, and he said, he did. Then we asked him again: 'do you know the teaching of Christ?' He said, 'yes, I do.' 'Does Christ forbid in his teaching to swear, that is to utter oaths?' and he said 'no, He does not.' Then we told him, through the interpreter, 'tell him, he does not know the teaching of Christ.' He became plainly disconcerted at that, and said, with the color rising in his face: 'it is said in the Gospel:' *Yea, yea; nay, nay, for whatsoever is more than these cometh of evil.*' So we said: 'On the strength of this only we cannot give any oaths. And furthermore, if as stated in your paper, the Government of the people is intent on protecting us in the unhampered practice of our religion; well our religion consists in living

according to the teaching of Christ, pure and simple. We cannot understand faith in any other way. To believe and esteem Christ as the Son of God, and yet to live and act in opposition to His teaching, question is, what sort of a faith is that?'

"To end this conversation, MacDougal expressed himself as follows: 'I don't know anything, I will leave you these circulars and you will find everything explained in them; you are given the choice of two alternatives there and you may do as you please about it.' And he put in again, that the majority of the people demanded it. If what he said is true, then either the people do not understand what we mean and fail to get the substance of our position as regards our religion; or else, we cannot understand what the people's position is in this matter.

"If the land is taken away from us because we neglect cultivating the same, then we have dispensed with this accusation in the foregoing. And if the land is taken away from us because we decline to take the oath of allegiance, we will say that this question was conisdered settled by us even as we were forsaking Russia to migrate into this country. We pray that these words of ours should not be taken for rudeness, but in the spirit of brotherly explanation. Is it possible that you should not be

aware of the cause of all the complications between the Russian Government and ourselves? And why it was we forsook our native land and took our abode with you in Canada? There was no other reason, but that we declined to swear allegiance to Nicolas Alexandrovitch. We had our grounds for this refusal, and have still—Christ forbids to swear. And we believe in Christ. The Russian Government ignored the teaching of Christ altogether and treated us very cruelly. We will not go into details of their cruelties; suffice it to say that at the very least two hundred of our brethren found their untimely graves in these events. Whereupon we prevailed upon the Russian Government to let us go.

"And if now it is to be the Canadian Government and their people to bethink themselves of raising this issue and forcing it by driving us off the land, it will be the same thing as if one ox, after being skinned once, were to be skinned again, this time by other men. But will not these latter stop and look, that the ox had been skinned already and that a new hide has not grown yet? And if the land is taken away from us, even not all of it, this speaks louder than words that the word of Christ is in reality disregarded here, as well. And whatever is heard of it, is but in pretty words. And as for ourselves, this means that we have to

brace ourselves to face the same trials, which we underwent in Russia for this very same cause.

"In all sincerity we say, that all of us are deeply grateful to the Government and to the entire people of Canada for having extended their hospitality to us, and made us exempt from certain requirements of the laws, which we deemed obnoxious to our convictions, such as military service, and allowed us to settle in villages and to till our land communally, for which we have official proofs in the shape of Government warrants.

"Were it not for these concessions, we would not have remained here for good, nor would we have put in such heavy labors in this place; and especially in these last three or four years since we were forcibly returned to our dwellings, we have put in a great deal of constructive work. We have built houses, cleared up and cultivated the land; and not men only we had toiling at these labors, as more congenial for them, but women and children as well helped along in everything to the verge of exhaustion. We started steam grain-mills, purchased steam tractors with threshing machines, put up brick works, driven by steam power. A great elevator grain-mill is approaching completion which will cost about fifty thousand dollars even with our own labor

and materials. So that although we have spent seven years now in this country, we have not yet seen any joy in life, not a moment of it. For we were not even given a chance of respite. Because we did not have anything at all to start with and were forced to toil ever so hard and heavy—frequently beyond the measure of human endurance. Now, thanks the Lord, that we have, if but a little of everything, now we might draw an easy breath and unbend our aching backs and settle down to enjoy some comforts, as everybody wants naturally, is it not so? But quite unexpectedly clouds gather and misunderstandings crop up like thunderbolts from the blue, as for instance this same declaration of John MacDougal's, which is liable to start trouble for us, with more persecution and suffering following in its wake. In these enlightened days men should feel more compassion in their hearts, than to inflict suffering upon their fellow men.

"But this we pray of you, think it over seriously and act as your heart will dictate to you. If you take this brotherly remonstrance of ours into consideration and try to get the right view of our religion, then we may rest assured that the land will not be taken away from us, and the declaration of the man MacDougal will remain void and without consequences.

For which, we will say here in conclusion, we will be everlastingly grateful to you."

February 10th, 1907.

But it was all of no avail—all our remonstrances and matter-of-fact proofs that we do cultivate our land fell on deaf ears and all of the land was taken away from us. But then this pretext about our failing to till our land was nothing but a counterpart of those clerical frauds, like communion of the body of Christ in the shape of bread and wine. The whole substance of it lay in the oath of allegiance. And some time later the same official passed again through our settlements and interrogated the people, stating that all those consenting to assume allegiance under oath would be given the full share of land, 160 acres, and those declining to do so would only get 15 acres per soul. And the land will not be regarded as theirs but as crown land, pending special dispositions of the Government. And when this redistribution was effected the lion's share of the land was taken away from us and forthwith distributed to all comers.

We were not dismayed by this, only at the same time we put our heads together and held counsel as to what was to be done lest the Government should bethink themselves to deprive us of the remainder of the land, and leave us all with the little children without even the bare pittance of life. And so for two different reasons we are now migrating, that is this particular settlement of ours, to British Columbia. One and the most im-

WHERE THE DOUKHOBORS SETTLED

portant is the unjust cancellation of our reservation by the Government. And the second is that we as vegetarians are in quest of a milder climate, the climate in Saskatchevan being rather too severe. This untimely migration causes a lot of trouble and inconvenience to us, since as stated above we have put in considerable labor in building and tilling the land. It must be borne in mind that the land we settled upon was virgin land, where no foot of man trod before we came there. The only living creatures were wild bucks and moose and such like animals. And therefore each burrow of tilth required much struggling and pains. And no sooner were we through with this arduous job than the new move came about. In this connection we petitioned the Minister of the Interior he should look into our plight and see to it that some reimbursement was made for our labors in breaking in the waste land. Since the price of cleared and tilled land ranges up to thirty dollars per acre, that at least five or six dollars per acre should be reimbursed to us and this would help us along some in settling in the new country, where we are purchasing land at the rate of 50 to 500 dollars per acre. But will the Government heed our lawful request or not this is still to be seen.

In migrating here to British Columbia, we assumed that the Government would not disturb us any more with their different regulations, since we declined swearing allegiance on the strength of the teaching of Christ and bore the severe punishment therefor. Moreover we are buying our land for ready money here,

which we obtain by dint of strenuous physical toil. But the authorities seem to disregard this, too. Possibly the supreme authorities know nothing about it, but the local petty officials treat us in this manner. We have settled in this section on two tracts, within seventy miles' distance from one another. The first one we gave the name of the Valley of Consolation, village of

A VISTA

Brilliant, from a brilliant diamond of first water, on account of the great river Columbia flowing through the land, the water in that river Columbia being wonderfully clear and of ideal purity. The second tract we called the Fruit Valley, so named on account of the land being orchard-land and for the time being the Valley of Consolation is supplied with fruit from there.

Here in Columbia we are even saddled with English government schools, as well as with registration of all our births, marriages an deaths. We have succeeded in removing the English school from the Valley of Consolation and installing our own school, where an English lady teacher instructs the children in the English language. In January inst. we were tendered printed forms from the Government for the purpose of registering all our births, marriages and deaths. We have declined the acceptance of these forms and have written a statement in explanation of our action, which we are citing here below:—

Brilliant, B. C., January 25, 1912.

To Stephen Haskin, State Commissioner in Nelson.

On the 25th of this month we were delivered by our Sherbinin the registration forms sent by you in connection with records of births, marriages and deaths in our community. We do not denounce such registrations and ordinances of the laws established by you, only such regulations should be the concern of the voluntary subjects, who are themselves desirous of such regulations for themselves. But as you know full well, we have not assumed allegiance, and this latter fact should be predominant over this matter of registration. And therefore we beg to request you not to force this on us. We do not believe that this matter

should be of such import and ambition to you to warrant your going to the trouble of harassing us for it. Pray understand that we are not doing so through some whims or caprices of ours, but in accordance with our religious views of the law of God, through which we could not get together with the Russian Government and forsook our native country, Russia, and migrated hither, as the Land of Freedom.

The inhabitants of the town of Grand Forks treated their neighbors unconscientiously and grudgingly simply because they had the power on their side. And so it comes out again that the weaker will always be guilty before the strong. This sort of thing is perpetrated in Russia. But then Russia is rightly considered behind the times as a nation. The English consider themselves advanced people, ahead of all other nations and this country therefore bears the proud name of the Land of Freedom. But is this the way of effectuating liberty? A man dies in their neighborhood; this death is known to everybody and brings grief and sorrow into the bereaved family, but these outside men, so far from showing any sympathy and condolence with their affliction, on the contrary proceed piling trouble and torments on top of their suffering. They grab the son of the deceased like a thief and clap him in jail, just because he did not call a doc-

tor to the dead body. Is this reasonable and how will God look down upon such doings?

We beg to remain yours respectfully, the Christian Community of Universal Brotherhood of Brilliant.

This statement of ours elicited no reply so far. And in the Fruit Valley children do frequent the Government English school, but people are tried in court for deaths among them. The first two cases led to the imprisonment of two men for a month each. In the following two cases two men were arrested in each and put away for three months. In this affair the wives and children of those arrested signed an appeal to the Justice who caused their arrest. We cite this appeal verbatim:

JUSTICE UNJUST AND CRUEL

> In pursuance to thy order prompted by the license of violence vested in thyself, a policeman took our husbands and parents and put them in jail for three months, on the ground of the first two, Nicolas Zybin and his son, failing to call a doctor to the dead body of his brother; the second two, Ivan and Vassil Dymovski's, likewise omitted to call a doctor to the dead body of their mother; and all the four of them were for this crime taken by force and thrown into jail. And we have now been left to the mercy of fates. And we presume on the right of self-preservation to express to thee the feelings of our soul.

Thou art acting as stated allegedly on the strength of laws established since ancient times, which might have been right in their place in those days when these laws were enacted. But in our days if not all men, at least those who adopted the law of Christ, based on love, mercy and compassion to all living creatures of the earth, can perfectly well dispense with these laws.

And now thou hast been and deprived us by force of these toilers and supporters of ours. Now tell us, what are we to do, we powerless in every respect? Thou wouldst say, perhaps, that since we are living in a commune, let the commune take care of that. But this commune of ours, is it not composed of all like individuals, each one making their living and support by dint of heavy exertion in hard and honest toil? And if thou wilst keep on snatching by force this thew and sinew of ours and putting them into jail for no earthly reason, we ask thee again, what are we, the weak ones, to do? Can this be called fair, and not cruel, on thy part? And canst thou not feel the disgrace of it —not for thyself only but for this whole country of thine, famed throughout the world, as the "Land of Liberty."

The following are our losses incurred through thee, which thou must consider in all seriousness. Nicolas Zybine, besides being the head of his family, also is the chief vegetable gardener of the entire community. His services and work are paid for

at the rate of ten dollars per work-day of ten hours. And the three others are plain able bodied strong laborers, who maintain and support their families, wives and children—twelve souls in all. And at the lowest estimation their work is valued at five dollars per day of ten hours.

These are our lawful demands for the bare pittance of our lives, which thou art bound to satisfy without delay. We appeal to thee directly, for thou art the direct cause of our utter ruination. And should this matter depend on somebody else for settlement, then thou must also without delay lay the same before that party who would have the authority in this case. Because life emanating from our Father in Heaven cannot be held back by mere man. And life was not granted for suffering and misery, but for joy. But we have to suffer and to endure misery. And the suffering is solely due to thy whimsicalities.

Consider this earnestly, how canst thou inflict such pain and misery on men, who strive wholeheartedly and without reserve to fulfil the law of the Father,, that is in Heaven, as elucidated to us by Jesus Christ, His Son.

We remain awaiting thy decision. And if thou heedest not our lawful demand we will plead our injury before the entire world.

Wives and children of the imprisoned men—their husbands and parents, of the settlement of Grand-Forks.

In the matter of rejecting the Government schools we reject this kind of education for a number of reasons

First. The way school is taught to children of the present generation, with boy-scouting and military drill and rifle-practice, we consider all this the most pernicious and malicious invention of this age. The manner of educating the childish mind renounces the teaching of Jesus Christ, who brought peace, love and equality to this earth, which should be instrumental in bringing about the Kingdom of God. Look where we may, we find that it is those very educated men are the strongest adversaries of the realization of the Kingdom of God on earth and who are enslaving the plain and working classes of the people. The highly educated and much read capitalists sit tight on the neck of the common people, and like parasites keep draining their blood in the most efficient manner.

Second. The school-teaching is primarily a matter of easy lucre, from the Emperor and down to all officials, lawyers, doctors and all manner and species of commercial buy-and-sell men, who have a great need of arithmetics and rapid reckoning, in their insatiable greed for easy money and luxury. All these ardent advocates of the light of knowledge are striving to acquire the knowledge for their own gain, in order to have a soft time of it without doing a stroke of anything good and worth while, and of any real work, in all their lifetime on earth, which earth they have grabbed up all over the surface thereof.

We have cast all this aside, and instead of it we consider indispensable spiritual regeneration, which Christ summoned and is summoning us to by the means of his doctrine. This we consider obligatory for each and every believer in Christ, and this would be directly instrumental in bringing about the Kingdom of God on earth, as stated before, for spiritual regeneration leads to reuniting all mankind, as children of one Father God. Whereas school teaching leads in precisely the opposite direction, disintegrating men into endless grades and divisions, vying with each other in seeking quick and easy gain and all ready, for the greed of their mammon, to shed the blood of innocent strange men in warfare.

And if there are advanced men to be found among the educated people, like for instance Lyov Nicolayevitch Tolstoi, Henry George, and others like them, those men have communed themselves of spiritual regeneration, heeding the voice of Christ. And if such great men are to be given the honor, it was not attained by them through college education, but through spiritual regeneration, which of its own accord subjugated the college-teaching. Lyov Nicolayevitch, too, was trained to become a great commander of troops, and did, and covered himself with glory in wars, but subsequently rejected all this. Who has not heard of the words of Tolstoi that all universities are just so many insane asylums?

In the life-story of Christ nothing is mentioned anywhere about His being of scholarly education. Like-

wise in His teachings. He never enjoined upon men to build such schools and so educate the children as to divert them, from the tenderest youth, from Nature, which created them and brought them into the world. Take the Apostles, too—every one of them were either fishermen, or toilers of the land, plain common people all, and yet the glorious record of their sublime lives has been passing from generation to generation reaching to these very days.

Third. Being of Russian birth, we yet dwell in our own community and consider ourselves citizens of the entire earthly globe and therefore we cannot regard our residence in British Columbia as fixed for all times. To-day we happen to be here, after some time we may find ourselves in another country altogether. Not because we are fond of wandering from place to place but for reasons similar to those which prompted us in our migrations from Russia or from Saskatchevan. Well then, the conclusion therefrom is that all the time we have nothing else to do but educate ourselves—here in English ways and manners and in some other country after their ideas. And how about something of our inner own, of the fundamental Christian, shall we attend to acquiring this, or not? What will you answer to this question you all who are anxious to force the recognition of your concocted laws and regulations down our throats?

Concerning our declining to comply with the simple demands of registering all our births, marriages and deaths, we fail to see any necessity of that.

We have been entered in the general registration, as the popular census. And now, when one dies in our midst, somebody's father or mother, as it happened already, what do we have to call a doctor for to the dead body? Or is the object of the doctor's visit to charge a poor farmer five dollars for his uncalled for services? We cannot see the justice of this.

If men are bent on repeating the outrage perpetrated on the Saviour, they can of course practice it on us to their hearts' content. But it will be of no avail to them, and will bring naught but ill-fame and disgrace upon their heads throughout the world, for their cruel mockery over bodily unprotected men, who exercise but spiritual arms in their defence.

As a protest against such unlawful and coarse action of civilized men in the land of liberty, as throwing upright and innocent men in jails, all the children have declared their repugnance of frequenting the English school. Because these cruelties over their kith and kin are perpetrated by men brought up in those very schools. So being loth to attain such enlightened education themselves they have declared their protest in this form. And the outcome of this whole affair is still uncertain for all concerned. But we bring this whole affair to the universal knowledge and judgment and pray to approach our stand in the matter from the Godly aspect of it, and not from the viewpoint taken in their writings by base and unfair men, both Russian and English, if such men will persist in their shameless and brazen attitude towards the work of God for

which we are bearing our cross. Such base persons are like the drift of clouds, driven by the wind. Not one of them has ever cropped up amongst the people, but vanished into nothingness before that wind. Such persons consider themselves highly educated and throw their conceited brows up in the air and go so far as to devise their own cunning schemes of reform and seeking publicity in newspaper columns, like that impudent ignoramus did, the self-styled "Doctor" Shorin, in the paper "Russkoye Slovo." This man Shorin is greatly offended because Peter Vassilyevitch summarily bade him to clear out of our community and had him sign an acknowledgment that he had no claims against the community for the three months he spent among us in the capacity of "doctor." This good-for-nothing Shorin importuned himself into our midst on the pretence of being an experienced physician and at the same time as a follower of the teaching of Christ, very devout and humble. But it did not take long before he showed himself in true colors, Peter Vassilyevitch being then absent, and spread himself to the full swing of the medical faculty, turning perfectly sound and healthy men into invalids.

The Doukhobors were regarding these performances of his with great disfavor, but had to put up with him pending the return of Peter Vassilyevitch, in whom Shorin found his guileless champion, because Shorin kept ingratiating himself in his eyes by writing numerous artless and ingenuous letters. And all those who know Peter Vassilyevitch personally will fully endorse

his action in regard to Shorin and for the benefit of those who are not acquainted with him, we will vouchsafe that Shorin fully deserved the treatment meted out to him.

The fact of the matter is that Shorin wedged himself in uninvited into our life. And his motives in geting in with us was by no means the Christian-like spirit prompting him as he stated in his letters, but his cunning calculations that the Doukhobors must be a collection of poor, artless simpletons and that for this reason he would be able to feather his bed very softly among them. But his calculations turned out to be very wide amiss and now after his ignominious discomfiture he takes out his revenge in scurrilous writings without knowing whom to sail into in particular and what for.

Among other things he grossly overrated the number of those segregating themselves from our community and knowingly misrepresented the facts in his statement in that they are being thrown out naked and without any means of subsistence. This is a deliberate falsehood. All such individuals without exception receive their full share of the communal property in Saskatchevan. Some of the secessors, for instance, might only have been working with us for a year or two, yet they are doled out just the same proportionate part of all communal acquisitions made without them and this by way of compensation of labor by labor. That they are not given any land, this could not be done anyhow, since the land is not our property, not

being paid for as yet, and such dispositions might even jeopardize the position of the actual occupants. For the terms of purchase are such that should we be unable to make even our final payment for the land then all of it may be forfeited by us, for which those very backsliders from our community would be to blame. As a matter of fact they are just apostates from their word of honor in our purchasing the land conjointly. And they are all so fully conscious of their backing out of their obligations that never is this question of land mentioned by them at all, but without more ado they set to making their pile, and some of them are already proud possessors of fat bank-accounts.

Those individuals have brushed aside all that was spiritual in them, for which they suffered long and heavily in Russia and now they have set as their aim in life hoarding up wealth by all means fair and unfair; and living solely in gratifying their mammon, that is the whole amount of their ambition. There are some of them in Prince-Alberta owning considerable property and as much as ten to twenty thousand dollars in capital. They lived back in Russia and did not have a cent. And are those the men to find fault with Verigin? With him, who entertains none but the kindest feelings for anybody and everybody. It was due to his endeavors, was it not, that they migrated here to Canada? And so far as the matter of communal ownership is concerned, it is just a matter of free will and choice for those participating. And those who

object to it, why, there are never any obstacles or restrictions set in their way—all roads open to the four points of the compass.

There are of course bad cases amongst these secessors, like for instance that of Savka Hoodakoff, who even write to the newspapers and condemn an upright man, whose bounties they are even then living off. There are even worse ones still, those who not only turn back on us, but rob us by brute force to boot. Thus the now well known ex-member of our Community Vassili Potapoff, who held charge, during the whole time of our communal life in Saskatchevan, of our co-operative stores at the Station Verigin, those of textile goods and agricultural implements. He enjoyed the greatest confidence of the community and was the purchasing agent for all of our supplies in the above lines. In this manner he contracted numerous acquaintances with the native people of Canada, and the ways and customs of their life. Whilst continuing his residence in the community he secretly negotiated, through his handy men, for the purchase from the Government of some of the land, which was part of the then planned township-site of Verigin. He owns this land now and has a big and wealthy store built on it . . . Potapoff managed to wheedle out twice his lawful share from the community and signed a legal release to the effect that his claim was satisfied in full and that he was quits with the community. Right after this he drove into the village of Rodeonovo with a Sheriff, who called out three Rodeonovo men and

covered them with his revolver, whilst declaring that Potapoff came there to take possession of anything he chose fit to take. "And I warn you men, at the first attempt to interfere with his work or holding anything back from him I shall shoot to kill, and will keep on firing so long as my cartridges hold out." Most naturally, none of us were anxious to part with our lives for the sake of our lawful goods whereupon Potapoff with his henchmen, ten men in all, proceeded to the barn where we had stored up oats picked and prepared for sowing-seed of the entire village of Rodeonovo, 1844 bushels; along with 171 bushels of barley, 100 bushels of wheat and 4 bushels of peas, all intended for sowing by the 200 souls of the village Rodeonovo, and appropriated by this one man Potapoff backed by a sheriff with a gun.

This is a sample of the "justice and protection" we are given here, and of how these officials handle our people. We have made our complaint about this, too, to the higher Canadian authorites, although we are not over optimistic about results, since there have been a number of similar outrages connived at, and all of them were passed up by the Government without as much as investigating the matter.

New brethren and sisters all, inhabiting this earth, no matter what your nationality and religion may be, but so long as you believe in God, Whose testimony Christ bore and is bearing to us, we appeal to all of you as brothers and sisters in the spirit of Christ, Who was the first in this world to bear testimony of the

Father in Heaven and ordained to us all to do not the bidding of our own will, but the Will of Him who sent us into the world. And if one believes in God, one should profess also the faith of Christ, because Christ explained to us that "I open the gates to the Kingdom of Heaven to all believers" and that "I and the Father, we are One." So those denying Christ have no faith in God, either, because we as believers have only conceived and can be conceiving God through Christ. And our faith should be manifested in our actions, else, according to Christ "Faith is dead without deeds." And vice-versa, "deeds without faith are dead." Nevertheless there are a great many men, who profess their faith in Christ, but renounce those very deeds which He even went to meet His Death on the Cross for. And what is more, they do not even consider such deeds necessary to believers, under that excuse that the faith in God as well as in Christ should be professed spiritually. Faith in God can be professed spiritually as the Divine Force Ubiquitous. But Christ should be professed bodily and in actual deeds, for Christ was born carnally, as is well known to everybody, and furthermore He was the one to set the example in proving faith in the Divine Power by bodily suffering. We would be just demonstrating our faith to be without void and empty, if we were to renounce the work he bequeathed to us in order to uphold our misconceptions or to satisfy our carnal existence. *"Whosoever shall seek to save his life, shall lose it; and he that loseth his life for my sake shall*

find it." Those were the true words of Christ. Again there are great numbers of men professing their faith in God, but denying Christ. They suffer in body and even lay down their lives. These are men of deeds but without faith. They seem to be bent on forestalling and rushing God's work on earth. But if there be no foundation to build on, how can a building be carried out? The cornerstone in God's works is the faith in Christ. Therefore it is only through the medium of His teaching the edifice can be reared up to come nearer to our Father that is in Heaven.

Christ makes it clear to us: *"if one smites thee on the cheek, offer the other one." "But all they that take the sword shall perish with the sword."* Therefore these two texts of the great doctrine elucidate the true conception of life to us. The faithful must carry into effect all that is ordained by Christ. This will bear out the testimony of Christ before the people. He told us that whoever professed Him before the people would be pleaded for by Him before the Father in Heaven. And for His pleading the faithful will not only face suffering, but are made fearless of carnal death, for in this manner is immortality attained, even as Christ attained it. In this sense He summons everyone to spiritual immortality. One cannot serve two masters, God and mammon both. One cannot swear allegiance, i.e., utter oaths, but your word shall be yes or no. One cannot avenge evil doing by evil doing, one should not take human life, for man is destined to be the temple of the Divine Spirit. One should not

take life, whichever being it might be in, to satisfy one's mammon, for Christ has made it clear to us that life is God. And being endowed with reason man does not belong to wild and blood-thirsty creatures and in him should be manifested love and compassion to all the creatures of God's, which have been created for the common happiness. Love thy enemies, this should refer to the whole of mankind and the word love should be interpreted as not to inflict pain or injury upon anybody, to bear no ill feelings to anybody and in any circumstances. This is all that would be necessary.

Christ says who is not with Me is against Me, whoever does not gather, squanders. Christ warned His Apostles, in sending them to annunciate peace to all men." *And when ye come into a house, salute it and let your peace come upon it; and whosoever shall not receive you nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you it shall be more tolerable for the land of Sodom and Gomorra in the day of judgment than for that city.*" Thereby He renounced all communion with men denying the Truth and gives all the faithful the right to shun them. We reiterate in the face of all the peoples of the earth that the hosts of Christ consist of those facing suffering and sacrificing their very carnal lives in His name, and the memory of such men passes from generation to generation, and spiritually they merge into eternity and into the Unoriginated Father. While those who dis-

regard the teaching and the summons of Christ to spiritual regeneration, and meet suffering, and sacrifice their carnal lives in warfare and in such like pursuits, be it husband or wife, old or young, chief or subordinate, or thy very self bearer of the Caesarian toga— they all are apostates from Christ and perish on the battlefield like children of the contemporary age. With the cessation of their carnal life their memory ceases for ever. And as per saying of Christ's "good were it for those men if they had never been born."

We desire peace of the soul, and love, fraternity and equality for everybody on earth. Our Lord-God Christ summoned all to this and is summoning still. Blessed be His Name for ever and amen. May the consciousness be unravelled in our hearts and may we take the outstretched hand of Christ with love, which he extends to us in order to jointly approach the Creator of the Universe. Glory be to the Most-High God and Peace on Earth.

In all sincerity we request all good men to appeal personally to the Canadian Government, in defence of humanity and God's truth, that they should leave us be in peace and would not stand in the way of our endeavors to live as Christians.

Herewith is appended our petition to the Minister of the Interior of Canada.

Delegated by the Doukhobor Community Nicholas Antifayev, Grigori Verigin and Ivan Kon-Kin.
Valleys of Consolation, Fruit and others, British Columbia.

II

THEY PLAN MOVING ON

(*From the New York Sun, Sept.* 1, 1912.)

It is ten years now since the Canadian Government gave the Doukhobors their land in western Canada—320,000 acres of land, which at the very lowest valuation must be worth 30 an acre now.

True to their co-operative principles, the Doukhobors cultivated one great tract at the center of the land allotted to them, 2,000 homesteads of 160 acres each, equal to fifteen acres for each settler. When they came to ask for their title they did not ask for individual patents, but for the whole piece. They surely met the spirit and the object of the law, but there was no provision made in the law, the authorities said, for the communal method of cultivation, combining so many quarter sections into one huge tract of property. So the authorities held up their title, and finally came forward with a thinly veiled ultimatum to either become British subjects or else forfeit the land. The Doukhobors gave up the land without a moment's hesitation.

The Doukhobors retained their freedom and fifteen acres a homestead. It was nothing new for them to contend with official coercion. And they are not afraid

of work. Their name implies that their religion lies in struggling—"spirit wrestlers" would be a literal translation, albeit somewhat bemuddling their meaning. About 2,000 of them remained on what was left of their land, and the others went far off into British Columbia, where they purchased 10,000 acres at the junction of the Columbia and Kootenay rivers.

THRESHING AS IT WAS DONE THREE YEARS AGO

The land is now all but completely paid for and the accumulated wealth of the new settlement mounts well up into the second million—in houses, factories, live stock, sawmills, grain mills, agricultural machinery, all of which is assessed and taxed to the full value. But this is as far as the Doukhobors will go in their recognition of political authorities.

They will have no police—for there is no crime among them, while theft is out of the question. They will not apply for any certificates for interment, nor birth certificates; in fact, they will not have anything to do with officials except pay their taxes. And this is by no means on account of any nihilistic propensities of their doctrine.

Their cult is Christianity pure and simple, simple as can be, adhering to the dogma or Christ as closely as possible to human endeavor. In his book on the history of the Doukhobors' migration from Russia, Joseph Elkington, the noted Philadelphia Quaker, says on this subject:

"Whatever may be the opinions of those who do not know the virtues of these Russians by actual acquaintance, we have had the privilege of learning of their personal experience from their own lips and have been witnesses of their self-sacrificing devotion to a high principle and their affection for one another, must believe in them and in their future. * * * A people who will not fight, or steal, or drink anything intoxicating, or smoke, or use profane language, or lie have a character which will bring forth the best qualities of Christian citizenship."

All was going well in British Columbia for four years. With the infinite patience and perseverance, verging on obstinacy, characterizing the Russian peasant, the Doukhobors have cleared hundreds of acres of their new land of the dense timber and have planted it with fruit trees. There is mapped out and

FIELD WORK AS IT IS DONE NOW

in part operation an irrigation system covering the entire territory, and already a domestic water supply system fed by springs in the mountains connects all of the dwellings in the settlements of Grand Forks, Brilliant, Glade, Pass Creek and others. The calm of the mountain fastness is pierced by the shrill whistles of steam tractors hauling modern ploughing and threshing machinery, by the noisy bustle of gigantic sawmills, by brick and concrete steam works, grain elevators and mills and foundries.

In connection with the sawmills, where also all lumber needed for the buildings in turned out, there is a planing mill. Finished lumber is made there, and mouldings, undistinguishable from the product of a big factory, are manufactured. All furniture, tables and chairs used in the Doukhobors' houses are made by Doukhobor labor.

An enormous pumping plant is now nearing completion on the high embankment of the Kootenay river—the largest in the whole of Canada, as the president of the company, Peter Verigin, pointed out to me with the nearest approach to pride I ever witnessed in a Doukhobor. When this plant is in working order the fields will be covered by a network of pipes. In connection with the pumping plant a generating station will be built to supply light and power to the whole colony. At least this and many other enterprises were being planned by the executive of the community but a few weeks ago, at the time of my visit to the chief, Peter Verigin. But storm clouds were already gathering

then about the heads of the peaceful and prosperous settlers.

On June 13th last year four Doukhobors were seized and clapped in jail. Later an officer of the law visited the house and was received by women, who threw him out bodily. The infuriated minion of the law raved and threatened dire reprisals. The women faced him time and again with grim resolution. Finally the officer flung the royal warrant into the house. The women tore the paper into two little pieces and threw them after him.

Thus a regular war was started between the Doukhobors and the rural police. Policemen would come day after day prying among the graves of the Doukhobors on the lookout for any fresh interments. The Doukhobors of the Grand Forkes settlement got together one day and ploughed up the whole graveyard and then harrowed the land level. Following their line of passive resistance the settlers refused to talk to the police or answer any questions at all; the children were kept away from the English school. The following telegram was sent to the State Secretary of the Interior at Ottawa:

"On the 13th of June last two men were seized from our midst and imprisoned because they did not make out declarations about the death of their mother and brother respectively; and two others likewise for preparing coffins for the interment of the deceased. They are to be confined in jail for three months in the very heat of such a busy season, when no hands can be

spared us at all. All of us, the Grand Forks Doukhobor Community of 400 men, consider such treatment cruel and unjust and request you, as Minister of the Land, to immediately order the release of our brethren."

No reply was vouchsafed to this appeal.

A letter was also directed to the chief constable, Dinsmore, at Greenwood, B.C., which elicited a very curt reply to the effect that compliance with the laws of British Columbia will be strictly enforced by all means in his power.

All of which bade ill for the Doukhobors. It means, so far as they can make it out, that before long they will have to gird their loins once more and start out, for the fifth time since their persecutions began back in Russia, in quest of some other haven of peace, so long and patiently sought.

Fortunately for the heart heavy toilers Uncle Sam is coming to their rescue, proffering the hand of cordial welcome and the assurance of peace and freedom from political and religious interference. The following letter was directed through me to the Colorado State Immigration Commissioner:

"Kindly advise us whether the State of Colorado could accept us as aliens, or rather sell land to us as such. In view of the fact that in pursuit of their religious beliefs the Doukhobors are not inclined to adopt the citizenship of any country they wish to live free from any interference on the part of local authorities. For instance, they wish to be excused from the obliga-

tory registrations of any kind—of their births, deaths or marriages. They want full religious freedom, exemption from military service and from war taxation.

"We can manage our own affairs within our settlements, and if we should have any surplus of fruit and vegetable crops at our disposal, the same would be willingly turned over to the State in some indirect manner. Now if all this should not be at issue with the laws of your State and in case the land would be suitable for us, we can at once purchase land to the amount of one million dollars and devote same to horticulture and vegetable farming.

"PETER VERIGIN."

Commissioner L. C. Paddock replied that the Doukhobors cannot be compelled to become citizens of the United States, that as aliens they may own property, are exempt from compulsory military service and free to regulate their own domestic affairs and will not be hindered in religious worship.

In the early fall the leader of the Doukhobors will take a trip to Colorado, where a huge tract of irrigated farm and orchard land has already been earmarked, upon careful selection, with the view of making the necessary provisory arrangements. Upon his return a delegation of 100 Doukhobors will be detailed, like spies into Canaan, to go out and investigate the land from every viewpoint; also to put up the first necessary buildings; next the married couples and the families will be sent over, and finally the single men.

THE GRAIN MILL AND ELEVATOR AT VERIGIN, SASK.

There is a system in all this. System and co-ordination of effort permeate the whole existence of the Doukhobor communities; everything is done upon joint consideration; no labor is wasted in single handed effort and none is undertaken unless the requisite number of hands can be put on the job to effect the maximum saving of time coupled with highest efficiency. No one is every left idle, except upon reaching the age of sixty, when men settle down to enjoy their well-earned rest. In summer time all work is suspended between the hours of 11 to 3 in the afternoon. All work stops at noon on Saturdays.

The tilling of the land is all done in one piece. There are no hedges nor divisions of the whole 2,900 acres, as far as ownership is concerned. Men are put to work on whatever task they are best suited for, and may be changed to another, more congenial to them, if it means greater efficiency. Some are at work in the fields, while others are engaged in machine shops, others in gardening and others again at carpenter work. And everybody being thus interested in his particular line of work, laziness is very seldom met with.

Mr. James Lightbody, who also visited the Doukhobors at the same time with me, was greatly impressed by the harmony and contentment reigning in this community, whose motto is "The Christian Community of Universal Brotherhood." Analyzing his impressions in a communication to the Victoria *Daily Times,* he says:

"It is the socialist Utopia, the realization of equality,

which is being advocated for the rest of the world to-day."

At Brilliant, unlike the modern city, there are no cares as to where the next day's meals are to come from. There is no stinting or grudging to provide sustenance when one's strength has ebbed in declining years. There are no divisions between "mine" and "thine," no man is richer than his fellow—therefore there are no jealousies or envies as to the possessions of another.

Cares as to money are totally absent, for there is no money in circulation. One member of the executive does all the outside selling and purchasing for the community. Any money received by individual members from outside sources is turned over into the terasury. It would have no purchasing value within the community, nor is there any need for it, for food and clothing and all necessities of life are doled out from the various departments in charge of these matters.

The government is in the hands of the people, effectively and simply, although with no machinery of government whatever. Once a week all persons, both men and women, who have reached years of mature understanding crowd into the large assembly house, which has a capacity of 2,000, and discuss the affairs of the community. At these meetings, held every Sunday afternoon, the managers of each department are given their instructions, according to the popular sentiment. No definite time is specified at the appointment of an officer, but he holds office as long as he does his work

well. This is the initiative, referendum and recall system without the cumbersome machinery in use at the present day.

All the houses are built pretty much after the same plan. Like everything built or used or worn by the Doukhobors their residences are devoid of all elabor-

A PRAYER MEETING

ateness or ornamentation of any kind, but eminently substantial and practical for all intents and purposes. They are always built in pairs, and at a respectful distance from other buildings for sanitary reasons and fire isolation. There is an abundance of air and light. Each dwelling accommodates no less than thirty peo-

ple. Married folk have double bedrooms. All beds are taken out of doors every morning and given a thorough sunning and airing. At the rear of each pair of buildings there is a bath house, with a boiler in the centre, supplying steam for the hot room and hot water for the numerous baths around.

All the women of each household take turns at cooking and baking the bread for all the inmates. The food is very appetizing and well cooked. Needless to say the Doukhobors eat no meat or eggs. The first impression which strikes a stranger entering a Doukhobor settlement at night, as I did, is the absolute stillness of the place, which at first seems almost uncanny. One realizes before long that this is due to the absence of either dogs or poultry in the place. The Doukhobors have no use for either, since chickens cannot be raised or sold for any other purpose than eating, and dogs would have nothing to watch.

The men look hale and sturdy and the children are almost without exception pictures of blossoming health. In your walk, if school be not in session, you will be passed by numbers of them, the girls picturesque in bright colors and the boys—well, as growing mischief loving boys always dress. All have an inquiring, inquisitive look, for strangers are not seen every day, yet disrespect is totally absent, and they call to you "Hello!" their first word of English probably, and the boys doff their hats and the girls nod their heads.

The top floor of the great assembly house contains several big class rooms. The school has recently been

put in commission by the provincial Government, with an English speaking schoolma'am in it, and the children, so they say, follow their studies with such an avidity that playing truant is practically an unheard of offence. In fact they come around to the school before their teacher rises in the morning, and she is an early riser.

Sure enough they have a large and well appointed hospital at Brilliant, and they have everything there except doctors, nurses or inmates. The building is inhabited by a superannuated and very affable janitor. Each dwelling comprises two special emergency rooms —one of them adapted for women in confinement.

The Doukhobors show great consideration and solicitude for their women. As a general rule no family is encumbered with more than two or three children, and this by no means for reasons of economy. In fact equality of sexes has reached its highest expression in their social life. Women are recognized as being competent to judge upon all of the affairs of their community. Not only do they share in all administrative work and take part in all the counsels, but they also perform all the religious rites and conduct divine services on the same footing with men, as can be seen from accompanying photographs taken by me.

Prayers are always held in the open air, weather permitting. The congregation always stand, and not only bareheaded but in their bare feet as well, in summer. Prayer books they have none, neither is there

THE RISING GENERATION

a place of worship in the direct sense. In nasty weather prayer meetings are held in the great assembly hall, but the place bears not a trace of any religious emblems—anything to impart any sacred significance to itself. God is within men, they hold, so the place of worship is where the congregation happens tc meet. They have no written laws or rules, and no written prayers. There is nothing fixed or moulded in their worship—it is a live and spontaneous religion. The hymns which they sing pass from generation to generation by oral tradition—modified and added to.

The figure of Peter Verigin, the leader of the entire Doukhobor sect, now in America, is indeed one of almost awe-inspiring personality. If ever there was a born leader of men Peter Verigin is one. He is the seventh leader of the Doukhobor sect, which has been in existence for 200 years. The one preceding him was a woman. Lookeria Vassilevna, who succeeded her husband in this capacity. She found and marked Verigin for leadership when he was a mere boy. He belonged to a very wealthy family of the Doukhobor persuasion and he followed her implicitly.

He was given a thorough education and prepared very painstakingly to assume this important post, which she passed on to him on her deathbed. No sooner had he assumed the leadership than he started a movement of passive resistance to the Russian Government's system of compulsory military service. He was soon seized by the authorities and exiled to Siberia. He was kept in exile for sixteen years—long after the

last of the Doukhobors migrated from Russia—but he never relinquished leadership over his herd.

He maintained a constant correspondence with Count Leo Tolstoy, who was an ardent champion of

PETER VERIGIN IN HIS GARDEN

the Doukhobor cause. Tolstoy never sold the copyright for his books or accepted any royalties from the publishers, but he made an exception in the case of

the famous novel "Resurrection," the proceeds of which went to assist the Doukhobors in migrating from Russia.

Peter Verigin is now 55 years old. He is possessed of a powerful constitution and a quiet energy, which knows no obstacles and no defeat. Yet he is simple, affable and good natured in the extreme. He is constantly oscillating among all the Doukhobor settlements attending to all matters accumulating during his absence.

There is no doubt that the migration of the Doukhobors into the United States could only be welcomed by this country. With the more propitious climate and the freedom of which they are assured, they are certain to prosper and help to develop the natural wealth of the State.

III

THEIR MARTYRDOM IN RUSSIA

BY VLADIMIR TCHERTKOFF

The Doukhobors first appeared in the middle of the 18th century. By the end of the last century or the beginning of the present, their doctrine had become so clearly defined, and the number of their followers had so greatly increased, that the Government and the Church, considering this sect to be peculiarly obnoxious, started a cruel persecution.

The foundation of the Doukhobors' teaching consists in the belief that the Spirit of God is present in the soul of man, and directs him by its word within him.

They understand the coming of Christ in the flesh, His works, teaching, and sufferings, in a spiritual sense. The object of the sufferings of Christ, in their view, was to give us an example of suffering for truth. Christ continues to suffer in us even now, when we do not live in accordance with the behests and spirit of His teaching. The whole teaching of the Doukhobors is penetrated with the gospel spirit of love.

Worshipping God in the spirit, the Doukhobors affirm that the outward Church and all that is performed in it and concerns it has no importance for them. The

Church is where two or three are gathered together, *i.e.* united, in the name of Christ.

They pray inwardly at all times; while, on fixed days (corresponding for convenience to the orthodox holy-days), they assemble for prayer-meetings, at which they read prayers and sing hymns, or psalms as they call them, and greet each other fraternally with low bows, thereby acknowledging every man as a bearer of the Divine Spirit.

The teaching of the Doukhobors is founded on tradition. This tradition is called among them the "Book of Life," because it lives in their memory and hearts. It consists of psalms, partly formed out of the contents of the Old and New Testaments, partly composed independently.

The Doukhobors found alike their mutual relations and their relations to other people—and not only to people, but to all living creatures—exclusively on love; and, therefore, they hold all people equal, brethren. They extend this idea of equality also to the Government authorities; obedience to whom they do not consider binding upon them in those cases when the demands of these authorities are in conflict with their conscience; while, in all that does not infringe what they rgeard as the will of God, they willingly fulfil the desire of the authorities.

They consider murder, violence, and in general all relations to living beings not based on love, as opposed to their conscience, and to the will of God.

The Doukhobors are industrious and abstemious in

their lives, and always truthful in their speech, accounting all lying a great sin.

Such, in their most general character, are the beliefs for which the Doukhobors have long endured cruel persecution.

The Emperor Alexander I., in one of his rescripts concerning the Doukhobors, dated the 9th December, 1816, expressed himself as follows:—"All the measures of severity exhausted upon the Spirit-Wrestlers during the thirty years up to 1801, not only did not destroy this sect, but more and more multiplied the number of its adherents." And therefore he proposed more humane treatment of them. But, notwithstanding this desire of the Emperor, the persecutions did not cease. Under Nicholas I, they were particularly enforced, and by his command, in the years '40 and '50 the Doukhobors were all banished from the government of Tauris, where they were formerly settled, to Transcaucasia, near the Turkish frontier. "The utility of this measure is evident," says a previous resolution of the Committee of Ministers of the 6th February, 1826, "they (the Doukhobors) being transported to the extreme borders of the Caucasus, and being always confronted by the hillsmen, must of necessity protect their property and families by force of arms," *i.e.*, they would have to renounce their convictions. Moreover the place appointed for their settlement, the so-called Wet Hills, was one (situated in what is now the Ahalkalaky district of the Tiflis government) having a severe climate, standing 5,000 feet above the sea-level,

in which barley grows with difficulty, and where the crops are often destroyed by frost. Others of the Doukhobors were planted in the present government of Elisavetpol.

But neither the severe climate nor the neighbourhood of wild and warlike hillsmen shook the faith of the Doukhobors, who, in the course of the half-century they passed in the Wet Hills, transformed this wilderness into flourishing colonies, and continued to live the same Christian and laborious life they had lived before. But, as nearly always happens with people, the temptation of the wealth which they attained to in the Caucasus weakened their moral force, and little by little they began to depart somewhat from the requirements of their belief.

But, while temporarily departing, in the external relations of life, from the claims of their conscience, they did not, in their inner consciousness, renounce the basis of their beliefs; and, therefore, as soon as events happened among them which disturbed their outward tranquility, the religious spirit which had guided their fathers immediately revived within them.

In 1887, universal military service was introduced in the Caucasus; and even those for whom it was formerly (in consideration of their religous convictions) replaced by other service or by banishment, were called upon to serve. This measure took the Doukhobors unawares, and at first they outwardly submitted to it; but they never in their consciences renounced the belief that war is a great sin, and they extorted their

sons taken as recruits, though they submitted to the various regulations of the service, never to make actual use of their arms. Nevertheless, the introduction of the conscription among people who considered every murder and act of violence against their fellow-men to be a sin, greatly alarmed them, and caused them to think over the degree to which they had departed from their belief.

At the same time, in consequence of an illegal decision of the Government departments and officials, the right to the possession of the public property of the Doukhobors (valued at half a million roubles) passed from the community to one of their members, who, for his own personal advantage, had betrayed the public interest. This called forth the protest of the majority of the Doukhobors against this individual and his party, who had thus become possessed of the public property, and against the corrupt local administration, which had been bribed to give an unjust decision in the case.

When, besides this, several representatives of the majority, and amogn them the manager elected to administrate the communal property, were banished to the government of Archangel, this awakening assumed a very definite character.

The majority of the Doukhobors (about twelve thousand in number) resolved to hold fast to the traditions left them by their fathers. They renounced life, they also renounced all participation in acts of violence, and therefore refused military service.

In confirmation of the sincerity of their decision not to use violence even for their own defence, in the summer of 1895, the Doukhobors of the "Great Party," as they were called, burnt all their arms which they, tobacco, wine, meat, and every kind of excess, divided up all their property (thus supplying the needs of those who were then in want), and they collected a new public fund.

In connection with this return to a strictly Christian like all the inhabitants of the Caucasus, kept for their protection, and those who were in the army refused to continue service. By general resolution they fixed on the night of 28th June fo rthe purpose of burning their arms, which were their own property and therefore at their absolute disposal. This holocaust was accompanied by the singing of psalms, and was carried out simultaneously in three places, namely, in the governments of Tiflis and Elisavetpol and in the territory of Kars. In the latter district it passed off without interference; in the government of Elisavetpol it resulted in the imprisonment of forty Doukhobors, who are still in confinement; while in the government of Tiflis the action taken by the local administration resulted in the perpetration by the troops of a senseless, unprovoked, and incredibly savage attack on these defenceless people, and in their cruel ill-treatment.

The burning of arms in the Tiflis government was appointed to take place near the village of Goreloe, inhabited by Doukhobors belonging to the "Small Party," in whose hands was the public property they had ap-

propriated. This party having learnt the intention of the "Great Party" were devising a rising and preparing to make an armed attack upon the village of Goreloe. and informed the authorities that the Doukhobors of the "Great Party" were devising a rising and preparing to make an armed attack upon the village of Gorloe. The local authorities, then, without verifying the truth of this information, ordered out the Cossacks and infantry to the place of the imaginary riot. The Cossacks arrived at the place of assembly of the Doukhobors in the morning, when the bonfire, which had destroyed their arms, was already burning out, and they made two cavalry attacks upon these men and women, who had voluntarily disarmed themselves and were singing hymns, and the troops beat them with their whips in the most inhuman manner.

After this a whole series of persecutions was commenced against all the Doukhobors belonging to the "Great Party." First of all, the troops called out were quartered "in execution" on the Doukhobors' settlements, *i.e.,* the property and the inhabitants themselves of these settlements were placed at the disposal of the officers, soldiers, and Cossacks quartered in these villages. Their property was plundered, and the inhabitants themselves were insulted and maltreated in every way, while the women were flogged with whips and some of them violated. The men, numbering about three hundred, who had refused to continue in the army service, and about thirty who had refused active service, were imprisoned or sent to a penal battalion.

Afterwards more than four hundred families of Doukhobors in Ahalkalaky were torn from their prosperous holdings and splendidly cultivated land, and after the forced sale, for a mere trifle, of their property, they were banished from the Ahalkalaky district to four other districts of the Tiflis government, and scattered among the Georgian villages, from one to five families to each village, and there abandoned to their fate.

Before long, epidemics, such as fevers, typhus, diphtheria, and dysentery, appeared among the Doukhobors (scattered as above stated), with the result that the mortality increased largely especially among the children. The Doukhobors had been exiled from a cold mountain climate and settled in the hot Caucasian valleys, where even the natives suffered from fevers.

In one place of exile situated in the Signak district, 106 deaths occurred among 100 families (about 1,000 people) settled there. In the Gory district, 147 deaths occurred among 190 families. In the Tionet district, 83 deaths occurred among 100 families. In the Dushet district, 20 deaths occurred among 72 families. Almist all were suffering from diseases.

Besides these deaths there have been others (due to actual violence) among the Doukhobors in prison and in the penal battalion.

The first to die in this way, in July 1895, was Kirill Konkin, the cause of death being blows received as corporal punishment. He died on the road, before reaching the place of his exile, in a state of hallucina-

tion, which commenced while he was being flogged. Next, in August 1896, died Michael Scherbinin in the Ekaterinograd penal battalion, tortured to death by flogging, and by being thrown with violence over the wooden horse in the gymnasium. Among those confined in the prisons many have already died. Some of them, while dying, were locked up in separate rooms, and neither their fellow-prisoners, nor parents, wives, and children who had come to bid them farewell, were allowed even to enter the room where the dying lay, alone and helpless.

APPEAL TO REASON

BY LEO TOLSTOI

THE facts related in this Appeal, gathered by three of my friends, have been repeatedly verified, revised, and sifted; the Appeal itself has been several times recast and corrected; everything has been rejected from it which, although true, might seem an exaggeration; so that all that is now stated in this Appeal is the real, indubitable truth, as far as the truth is accessible to men guided only by the religious desire, in this publication of the truth, to serve God and their neighbors, both the persecuted and the persecutors.

But, however striking the facts here related, their importance depends, not on the facts themselves, but on the way in which those who hear them will regard them. And I fear that the majority of those who read this Appeal will not understand all its importance.

"Why, these fellows are a set of rioters; coarse, illiterate peasants; fanatics who have fallen under evil influence. They are a noxious, anti-governmental sect, which the Government cannot put up with, but evidently must suppress, as it suppresses every movement injurious to the general welfare. If at the same time women and children, innocent children, innocent people have to suffer, well, what is to be done?"

This is what, with a shrug of the shoulders, people

who have not fathomed the importance of the matter will say.

On the whole, these occurrences will, to most people, seem devoid of interest, like all occurrences whose places are strongly and clearly defined. Smugglers appear—they must be caught; anarchists, terrorists—society must get rid of them; fanatics, self-mutilators—they must be shut up, transported; infringers of public order appear—they must be suppressed. All this seems indisputable, evident, decisive, and therefore uninteresting.

And yet such an attitude towards what is related in this Appeal is a great error.

As in the life of each separate individual (I know this in my own life, and everyone will find similar cases in his own), so also in the life of nations and humanity, events occur which constitute turning-points in their whole existence; and these events, like the "still small voice" (not the "great and strong wind") in which Elijah heard God, are neither loud, nor striking, hardly even perceptible; and in one's personal life one always afterwards regrets that at the time one neither know nor guessed the importance of what was taking place.

"If I had known it was such an important moment in my life," one afterwards thinks, "I would not have acted so."

It is the same in the land of mankind. A Roman Emperor enters Rome in noisy, pompous triumph—how important this seems; and how insignificant it then

seemed that a Galilean was preaching a new doctrine, and was executed therefore, just as hundreds of others were executed for apparently similar crimes.

And so now, too, how important, in the eyes of refined members of rival parties of the English, French and Italian Parliaments, or of the Austrian and German Diets, and in the eyes of all the business men in the city, and of the bankers of the whole world, and their press organs, are the questions as to who shall occupy the Bosphorus, who shall seize some patch of land in Africa or Asia, who shall triumph in the question of bimetalism, and so on; and how, not only unimportant, but even so insignificant that they are not worth speaking about, seem the stories which tell that somewhere in the Caucasus, the Russian Government has taken measures to crush certain semi-savage fanatics, who deny that it is their duty to obey the authorities.

And yet, in reality, how not merely insignificant, but comic, beside events of such immense importance as are now taking place in the Caucasus, is the strange anxiety of full grown people, educated and illuminated by the teaching of Christ (or at least acquainted with this teaching, and capable of being illuminated by it), as to which country shall have this patch of land, and what words were uttered by this or that erring, stumbling mortal, who is merely a product of surrounding conditions.

Pilate and Herod, indeed, might not understand the importance of that for which the Galilean, who had

disturbed their province, was brought before them for judgment. They did not even think it worth while learning what his teaching meant, and even had they known it, they might have been excused for thinking that it would disappear (as Gamaliel said): but we—we cannot but know the teaching itself, as well as the fact that it has not disappeared in the course of eighteen hundred years, and will not disappear until it is realised. And if we know this, then, notwithstanding the insignificance, illiterateness, and obscurity of the Doukhobors, we cannot but see the vast importance of that which is taking place among them. Christ's disciples were just such insignificant, unrefined, unknown people, and other than such the followers of Christ cannot be. Among the Doukhobors, or rather, "Christians of the Universal Brotherhood," as they now call themselves, nothng new is taking place, but merely the germinating of that seed which was sown by Christ eighteen hundred years ago:—the resurrection of Christ himself.

This resurrection must take place, cannot but take place, and it is impossible,—merely because it is occurring without the firing of guns, parade of troops, planting of flags, illuminated fountains, music, electric lights, bell-ringing, and the solemn speeches and the cries of the people decorated with gold-lace and ribbons—it is impossible to shut one's eyes to the fact that it is taking place. Only savages judge of the importance of events by the outward splendour that accompanies them.

Whether we wish to see it or not, there has now been shown in the Caucasus, in the life of the "Christians of the Universal Brotherhood," especially during their persecution, an example of that Christian life towards which all that is good and reasonable in the world is striving. For all our State institutions, our Parliaments, societies, sciences, arts,—all this only exists and operates in order to realise that life which all of us, thinking men, see before us as the highest ideal of perfection. And here we have people who have realised this ideal, no doubt only in part and not completely, but have realised it in a way we did not dream of doing with our complex State institutions. How, then, can we avoid acknowledging the importance of this event? For that is being accomplished towards which we are all striving, towards which all our complex activity is leading.

It is generally said that such attempts at the realisation of the Christian life have been made more than once before; there have been the Quakers, the Mennonites, and others, all of whom have weakend and degenerated into ordinary people, living the usual political life. And, therefore, it is said, such attempts to realise a Christian life are important.

To say so is like saying that the pains of labour which have not yet ended in a birth, or the warm rains and sun-rays which have not as yet brought spring, are of no importance.

What, then, is important for the realisation of the Christian life? It is surely not by diplomatic nego-

tiations about Abyssinia and Constantinople, papal encyclicals, socialistic congresses, and so on, that man will advance to that for which the world endures. For, if the Kingdom of God, *i.e.*, the kingdom on earth of truth and good, is to be realised, it can only be by such attempts as were made by the first disciples of Christ, afterwards by the Paulicians, Albigenses, Quakers, Moravian Brethren, Mennonites, all the true Christians of the world, and now by the "Christians of the Universal Brotherhood."

The fact that these birth pangs continue and increase does not prove that there will be no birth, but, on the contrary, that the birth is near at hand. People say it will come about, but not in this way,—in some other way, by books, newspapers, universities, theatres, speeches, meetings, congresses. But even if it be admitted that all these newspapers and books and meetings and universities help to the realisation of the Christian life, yet, after all, the realisation must be accomplished by living men, good men, with a Christian spirit, ready for righteous common life. Therefore, the main condition of the realisation is the existence and gathering together of people who shall even now realise that towards which we are all striving. And behold, such people exist!

It may be, though I doubt it, that the movement of the "Christian Universal Bortherhood" will also be stamped out, especially if society itself does not understand the importance of what is taking place, and does not render brotherly aid; but that which this movement

represents, that which has been expressed in it, will certainly not die, cannot die, and sooner or later will burst forth to the light, will destroy all that is now crushing it, and will overcome the world. It is but a question of time.

True, there are people, and, unfortunately there are many, who hope and say, "But not in our time," and therefore strive to arrest the movement. Yet, their efforts are useless, and they do not arrest the movement, but by their efforts only destroy in themselves the life which is given them. For life is life only when it is the carrying out of God's purpose. By opposing Him, people deprive themselves of life, yet neither for a year, nor for an hour, can they delay the accomplishment of God's purpose.

And it is impossible not to see that, with the outward connection now established among all the inhabitants of the earth, with the awakening of the Christian spirit which is now appearing in all corners of the earth, this accomplishment is near at hand. And the obduracy and blindness of the Russian Government, in directing against the "Christians of the Universal Brotherhood" a persecution like those of pagan times, and the wonderful meekness and firmness with which the new Christian martyrs endure these persecutions—all these things are undoubted signs of the nearness of this accomplishment.

And therefore, having understood the great importance of the events that are taking place, both for the life of humanity in general and for the life of each

of us, remembering that the opportunity to act which is now presented will never return, let us do that which the merchant in the Gospel parable did, selling all he possessed that he might obtain the priceless pearl; let us disdain all mean, selfish considerations, and let each of us, in whatever position he be, do all which is in his power, in order,—if not directly to help those through whom the work of God is being done, if not to share in this work,—at least not to oppose God's work which is being accomplished for our good.

IV

THE ORIGIN OF THE DOUKHOBORS AND THEIR DOCTRINE

A Paper Written in 1805

The name "Doukhobors" or "Spirit Wrestlers" was given as far back as 1785, probably by the then Bishop of Ekaterinoslaff. It was at the time evidently intended to distinguish, by this name, those holding this teaching, just as the repudiation of ikons (images) was in its time called "Ikon-Wrestling." But the Doukhobors themselves, giving their derivation of the name from "spirit," say that they in the spirit strenuously serve God. Thus, following their explanation, the term ought to be understood.

As to themselves, they awlays called, and call, themselves merely "Christians," whilst others they call "men of the world."

Their origin is unknown, even to themselves; for, being common people and illiterate, they have no written history; neither has tradition preserved amongst them any information upon the subject.

Communication among the Russian Doukhobors takes place when occasion offers, for example, when the brethren have to travel upon business; but, when necessary, special messengers are sent.

Their Mode of Life and Organization

Apart from the question of the peculiarities of their religious faith, the Doukhobors may be regarded as affording the model of well-organised family and social peasant life. In 1792, Kohovsky, the governor of Ekaterinoslaff, in his report to the higher authorities, said, amongst other things, that the Doukhobors are of exemplarily good conduct, and, avoiding drunkenness and idleness, are continually occupied with the welfare of their homes, leading a moral life. They have always regularly paid the State taxes, and fulfilled their other social duties, often even to excess, as compared with the other peasants, owing to the oppression to which they are always subject from the local authorities.

But as soon as question is raised as to principles and actions of theirs which in any way touch their religious faith, there is immediately disclosed a complete difference from, and even opposition to, other peasantry.

The Doukhobors never frequent the churches; they do not worship images; during prayer they do not make the sign of the cross; they do not keep the ordinary fasts; and they take no part in the recreations and loose pleasures of worldly people. There are many such circumstances which completely separate them from all ordinary society of peasants, and which have always been a cause of unceasing persecution against them.

The Doukhobors deem that all externalism in the work of salvation is utterly useless, and that the external Church, owing to the lapse of true Christianity,

has become a den of robbers; and they therefore acknowledge one sacred, universal, and apostolic Church, which the Lord by His coming has assembled, consecrated, and replenished by the gifts of the Holy Ghost, and which is, of course, the union of all faithful and true Christians.

In this persuasion, they often have meetings of the brethren; yet they have not for this purpose any specially appointed place, as they do not see any sanctity in locality; but they meet at each other's houses without any distinction. They do not even fix any special days for their meetings, deeming all days equal, and having no holy-days: any free day is a day for their meetings. These meetings, however, in most cases, for convenience sake, take place during the ordinary Church or national holy-days. Thus, any of them may arrange a meeting at his house by inviting all the brethren. If such a meeting is held at the house of a poor brother who cannot provide food for those who have assembled, then the others previously contribute the necessary food, or else bring it with them; for at these meetings they have supper. Entering the meeting, the men greet the men, the women the women, by grasping each other's right hands, bowing three times, and kissing each other. At the commencement, each one says a prayer. The three bows and kisses are intended to signify the cleansing of the body and the repulsion of pride; they take each other's hands as a sign of union and love, mutual understanding, the sense of a God revered in their souls.

During the meetings, one after another recites the prayers he knows; they together sing psalms and explain to each other the Word of God. As almost all are illiterate, and therefore without books, all this is done from memory. They have no priests in the ordinary sense of the word; they acknowledge as priest the one just holy, true Christ, uplighted above sinners, higher than the heavens; He is their sole teacher. Thus at their meetings they hear the word of God form each other; each one may express what he knows or feels for the benefit of his brethren; the women are not excluded from this, for, as they say, women also have understanding, and light is in understanding. They pray either standing or sitting, as the case may be.

At the end of the meeting they again kiss each other thrice as at the beginning, and then the brethren return home.

The virtue most highly respected among the Doukhobors is mutual love. They have no personal property; but each regards his property as belonging to all. After emigrating to the Milky-Waters they proved this in practice; for there they stored up all their property in one place, so that at present they have one common treasury, one common flock or herd, and in each of their villages is a common granary. Each brother takes from the common property that which he needs. Hospitality also is not the least virtue among them, for they take nothing from travellers who stop at their houses, either for lodging or food.

The Doukhobors are compassionate towards their fellow-men. The local authorities themselves, notwithstanding all the calumny they spread against these people, have more than once witnessed before the higher Government to the fact that the Doukhobors give help and do acts of great charity to their fellow-men in need. They are compassionate even to household animals, and almost entirely refrain from killing them.

Respect from children to their parents is also strictly observed, and in general from younger men to those older; though the latter, and even parents, do not appropriate to themselves any ascendency over the younger ones, regarding themselves as spiritually their equals.

There exist no punishments among the brethren. As soon as any brother thinks another has behaved improperly, he, according to the precise gospel instruction, reminds him that he is acting wrongly; if the one in fault will not take consideration, he is admonished in the presence of two or three of the brethren; if he does not take heed of them, he is invitd to appear before the general assembly.

There have been cases, though very seldom, in which some of the brethren have left the Society, doubtless in order to live at liberty according to their own unrestricted desire. It has even sometimes happened that wives have deserted their husbands. The husbands, in such cases, do not detain their wives, but give them liberty, at the same time giving them means to live upon as far as possible.

Deserters may, however, be again accepted into the Society if they completely repent and leave their immoral life; of which there have also been examples.

The general round of occupations is filled by each taking a calling. Thus the tradesman does the commercial business, and the agriculturist works on the land. But the majority of them are agriculturists, as they give preference to this noble occupation.

In their Society there are no elders who rule or administrate, but rule and administration are by all and each. Written regulations or rules they also have none, and one might suppose that there ought therefore to be disagreement and disorder amongst them. Yet no such disorder has ever been noticed. In the Milky-Waters, three, and even five, families live peacefully together in one large cottage

As to the management of the families separately, the weakness and dependence of the female sex, the inexperience of youth, and the education of the children naturally require another system. In every family there must of necessity be an elder one, and the father in the flesh is this elder one. His duty is to care for the needs of his family, to watch the conduct of the children, correct their faults, and teach them the law of God. When the father dies his place is taken by the elder of the brothers and in the case of incapacity of the latter, his place is taken by the one most capable.

The system of education among the Doukhobors is most simple and uniform. As soon as the child begins

to speak and understand, his parents commence verbally to teach him prayers and psalms, and to tell him something out of the Holy Writings; and they thus continue to instruct him in the Christian doctrine. When the children have learnt a few prayers and psalms they accompany the elders to the meetings, recite in their turn the prayers they have learnt, and sing psalms together with the others. Not only the parents, but every Doukhobor regards it as his duty to teach every child something useful whenever he has the opportunity to do so and to keep him from evil whenever he has occasion.

Owing to such education, the spirit of the parents by degrees passes into the children; their ways of thinking take deep root, and the tendency towards good is most strongly encouraged by good examples. It is said, and indeed seems quite natural, that amongst a number of children one can distinguish Doukhobors' children from the rest like ears of corn among oats.

Their Teaching

1. The chief article in the Doukhobors' profession of faith is the service and worship of God in the spirit and in the truth.

2. They know no creed, and only say of themselves that they are of the faith of Jesus. The creed which is recognised in our Church they accept as true in everything, but they regard it as one of the ordinary psalms.

3. They acknowledge God as being in three personifications of the One and Unutterable. They believe that through the *memory* we assimilate ourselves with God the Father, through the *understanding* with God the Son, through the *will* with God the Holy Ghost; also that the first person of the Trinity is the *light*—the Lord our Father; the second person is the *life*—the Son our Lord; and the third person is *peace*—the Holy Spirit our God.

4. The conception they have of Christ is based on the teaching of the gospel; they acknowledge His coming in the flesh, His works, teaching, and suffering; but chiefly they accept all this in the spiritual sense, and affirm that all contained in the gospel should be accomplished in ourselves. Thus Christ must in us be begotten, born, grow up, teach, suffer, die, revive, and ascend; and it is thus that they understand the process of the new birth, or renovation of man. They say that Jesus Himself was and is the Gospel of eternal and living, and has sent it forth, preached in the Word. He Himself is the Word, and can be written only on our hearts.

5. They believe that, except through God and His Christ, there is no salvation; but if God is invoked without a pure heart, He Himself cannot save man.

6. For the salvation of man, indubitable faith in Christ is necessary; but faith without works is dead, as also are works without faith. The only living faith is the hearty acceptance of the gospel.

7. Concerning Baptism, they say that they are bap-

tized into the Word through the Father, Son, and Holy Spirit, as Christ taught the apostles, saying: Go forth and teach all nations, baptizing them in the name of the Father, Son, and Holy Spirit. This baptism takes place when a man repents with a pure and willing heart, and calls upon God, and then his sins are remitted, and he turns to God, and not to the world. This is the only baptism for the remission of sins which they profess.

The new birth and baptism, according to their understanding, are one and the same. The means of attaining the new birth are living faith in God and prayer. The signs of the newly born, or baptized, are the works of the new man.

The consummation of baptism or new birth, they say, a man attains when he is united to God; and such a man may see God with his spiritual eyes. External baptism they regard as useless, saying that water only washes off uncleanness of the external body.

8. They confess their sins in prayer to the heavenly God, good and merciful, who forgives all our sins. If they sin against their brethren, they confess before all, and ask their brethren to forgive them.

To deny one's sins when others remark them is regarded by the Doukhobors as a great wrong. They also condemn the practice of calling oneself a sinner, and making this a kind of boast, a sham meekness, to excuse one from trying to correct one's errors. When a man has fallen, he should immediately recover himself, ask God's forgiveness with humbled

heart, and with all his might strive not to fall again into a similar sin.

9. As to the Communion, they partake at all times of the sacred, life-giving, eternal sacraments, in the forgiveness of their sins spiritually, through the inward acceptance of the Word of God, which is Christ; and such a communion, they say, penetrates the understanding of man, as it were, to the marrow of the bones.

The communion of the body and blood of Christ in the form of bread and wine they do not accept; saying that bread and wine enter the mouth like ordinary food, and are of no avail to the soul.

10. Fasting they regard as a matter not of kind or quality of food, but of abstinence from gluttony and other vices, of purity, meekness, and humility of the spirit. Mere outward abstinence from food does not, according to them, yield any good to the soul.

11. They respect the saints, but do not call for their help, saying that they—the saints—have pleased God on their own behalf, and that we must simply imitate them.

They do not, however, indiscriminately count as good all the deeds of the so-called saints; thus they deem that when St. Nicholas, during a Church Council, hit Arius on the cheek, the Word of God had then deserted him.

12. Marriage amongst them is not regarded as a holy sacrament, and is accomplished merely by the mutual consent of the young couple. As among the

Doukhobors no preference is given to wealth or rank, the parents do not at all interfere with the marriages of their children. There are also no marriage rites or ceremonies; the mere consent of the two, and a promise to live together, suffices.

Abstinence from marriage for the sake of purity is regarded amongst them as a high virtue.

13. The dead they commemorate by good deeds, and in no other way. God Himself, they say, will remember the righteous in His kingdom. Therefore they do not pray for the dead, deeming it useless. The death of a Christian they do not call *death*, but *change;* therefore they do not say "our brother has died," but "our brother has changed."

14. Concerning the state of the righteous in heaven, they say that the kingdom is in man's will, and that heaven is in the soul; that the souls of the righteous are in the hands of God, and, therefore, no torments of hell can touch them. As to the torments of the unrighteous and hell, they believe that unrighteous souls walk in the dark, expecting soon to perish, and that hell consists in evil feeling.

As to the transformation of souls after death, they believe that man is either justified by deeds, or by deeds condemned; that the deeds of each man take him to his true place, and that after death there is no repentance.

15. As to the general resurrection of the righteous and unrighteous, the Doukhobors do not enter into discussion, leaving this in the care of God.

16. For a man to save his soul, they do not think it necessary for him to belong to their Society. They say that conduct brings a man salvation, and that for this it is only necessary to understand the way of God, and to follow it.

17. The Doukhobors are careful as to the neatness of their houses, and say that for a Christian it is proper to live cleanly and tidily (in this they have always been distinguished from the other peasants in the same village), and that it is only necessary to take care that the spirit be not set upon these things.

They think in the same way about pictures in their rooms, portraits of remarkable men, and even of saints. They say that such pictures serve to ornament the house, and are pleasant for the eye; but they should in no case be worshipped, for that is a deadly sin.

18. The Doukhobors like to express their religious thoughts and feelings in the form of allegories. Thus, for example, they speak of seven heavens, the first being humility; the second, understanding; the third, abstinence; the fourth, brotherly love; the fifth, compassion; the sixth, good counsel; the seventh, love, where God lives.

In a similar way they denote twelve Christian virtues, under the guise of twelve friends, thus—

1. *Truth*: which delivers man from death.
2. *Purity*: which brings man to God.
3. *Love*: where love is, there God is also.

4. *Labour*: honourable for the body and helpful for the soul.

5. *Obedience*: a quick way to salvation.

6. *Not judging*: salvation without labour.

7. *Reasonableness*: the highest of virtues.

8. *Mercy*: of which Satan himself is afraid.

Self-Control: the work of Christ our God Himself.

10. *Prayer and fasting*: unite man with God.

11. *Repentance*: there is no higher law or commandment.

12. *Thanksgiving*: gladsome to God and His higher angels.

We will give as examples, two of the prayers which are recited at the Doukhobors' meetings—

I

To whom shall I go from Thee, my God; from Thy face to whom shall I run? If I were to ascend to heaven, Thou art there; if I descend into hell, Thou art there; if I had wings to fly to the farthest seas, there would Thy arm reach me, and Thy right hand hold me. To whom shall I go, and where shall I find eternal life, if it be not in Thee, my Creator? To whom shall I go, and where, to find consolation, joy, a home, peace for my soul? To whom shall I go from Thee, my Lord God, for Thou hast in Thee the words of life? Thou art the source of life, the giver of all

blessings. My soul is thirsting after Thee, my heart is thirsting after Thee, the God of my life! Let us rejoice in Thy sacred name, O Lord Jesus, full of blessing; let my soul be pierced by it, let my heart be penetrated by it, so that nothing in all my life be dearer to me than Thy sacred Spirit. Let Thy words be sweeter to me than honey, let Thy ways of salvation be dearer to me than gold.

II

How shouldst Thou be loved, O God? For Thou art my salvation, glory, and praise; for Thou art my wealth, my eternal treasure; for Thou art my hope and my trust; for Thou art my joy, my eternal peace. Is it better for me to love emptiness, or the unknown, or that which is perverse, perishable, or untrue, more than Thee, my true life? Thou art my life, my salvation; and therefore in Thee alone do I place all my hope, my faith, my desire. To Thee, Lord, will I call with all my heart, all my soul, all my thoughts; deep into Thee shall I penetrate; to Thee alone shall I pour forth my soul; I shall wholly be in Thee, and Thou in me. I shall see and know in Thee the true and only Lord God, Jesus Christ, whom Thou hast sent. In Thy light shall we see light, by the grace of Thy Holy Spirit.

V

THE STORY OF THE DELIVERANCE

As a result of the publicity given to the sufferings of the Doukhobors by the press, the activity of the Society of Friends, a considerable sum of money for the relief of these Christian Martyrs of the Nineteenth Century was subscribed, chiefly by "Friends." This was conveyed to the Doukhobors by the hands of Arthur St. John, an ex-captain of the British Army, who took out with him also letters of introduction and sympathy; but after a short stay among the sufferers St. John was arrested and forced to leave Russia. In their own country sympathisers had not been idle, although in nearly every case the sentence of exile was meted out to the helpers. From their letters we take the following passages:—

"The great heat, and the unaccustomed climate are doing their work," wrote a Russian officer from the Caucasus. "There is not a single healthy looking face. As these people are, by nature, of a strong constitution, this feverish yellowness and paleness is the more striking. Some of them are so exhausted by the fever as to lose all strength and consciousness. It is clear to

everyone that they are dying out. The surest way for the Government to get rid of them!"*

Arthur St. John summed up his general impressions of the Doukhobors thus:—"What do other people think of these outlaws, whom the authorities have been driving about? How do they impress those around them? It appears that the universal opinion of them, as regards practical life, such as people are ordinarily capable of appreciating, is one of respect. The police officers themselves speak well of them, say they are good people. I was told that the Georgian nobles, when they want work done, compete with each other for the service of these Doukhobors. As for the impression they made on me, I wish I could in some way describe it. The brotherly way of them—Freemasonry is nothing to it. The interest they took in one. The intense feeling of a mutual tie. There is a sureness, a safety about them of something human realised, something of which we have dreamed. They move and have their being in an air of human brotherhood. It is evident what is their 'God,' their main principle of life. Their life is a song of days to come. But the theme of it—surely it is not new, surely we have heard it long ago, for it tells of 'Peace on earth; good-will towards men.'"

Another sympathiser, who accompanied St. John from Moscow gave a description of the meeting, which he attended in company with Arthur St. John. He said:—

*As a matter of fact, more than 1,000 perished from fevers and semi-starvation.

"All those who had come over for the meeting assembled in one hut; altogether there were about 150 persons. It was so crowded that all had to stand. The door was open and the passage also was crowded. St. John and myself and a friend from Tiflis were seated round the table. Notwithstanding the crowd there reigned complete silence. Altogether I must say that not in any cultivated society, or circle of either young or old people have I ever met with such good behaviour at large gatherings, with such tact and tolerance during debate, as I noticed among these people. One at a time speaks, calmly, not hurrying, knowing beforehand that nobody will interfere until he has finished what he had to say. If it happens that several persons begin to talk at once, precedence is given—without unnecessary persuasion or displeasure—to one of them. When anyone leaves off speaking, the next one, before beginning, generally asks: 'Well, Vanya, have you finished?' There is in all this such respect for the personality of one another and such love. From this results an order such as it is impossible to keep in an ordinary company by any number of chairman's bells.

"First of all I gave them the greetings of all their friends—Russian as well as foreign, also from Leo Tolstoy. I told them I had to hand over some money and letters. The letters I proposed to read aloud. In a few words I related how and where the money was collected, then it was counted and handed over. One of the Doukhobors then said that all who were pres-

ent wished to express their thanks in their own way, and the whole crowd began to move and made—a very low—bow. A general sigh stifled with emotion was uttered, and one could hear sobbing. Seeing before me the backs and heads of the bowing people—people whom I respect so highly, and who have suffered so much for the truth—expressing this murmur of gratitude, and seeing also their deeply moved faces, I was touched to the soul.

"After this, I read the letter from V. Tchertkoff (containing messages from English sympathisers); it made a deep impression. All the time one could hear sighs and words of gratitude; 'Save them, oh Lord!'—'Grant them eternal life!'—'Help them on their righteous path!'—and so forth. More than once we were obliged to interrupt the reading, in order to allow them to express themselves. They were especially affected by the conclusion of the letter; they saw in it a complete hnderstanding of their life, and deep sympathy with it. After the reading was over one of them said: 'We thanked you for the charity you bestowed upon us for the body, and although it is very dear to us—*this* charity, being spiritual, which nourishes the soul, is much dearer to us; how are we to thank you for it? Let us once more bow to our brethren, let us thank them for their love and remembrance.' And again all made a low bow, and again, like a wave, arose a murmur of gratitude and love.

"Then I read a letter from the Colonists at Purleigh. They asked a great deal about them, and how each

one came to this comprehension of life. I regretted that I could not answer all their questions. They also told me how formerly—in moments of weakness—they felt lonely, and how they were rejoicing to learn that not only in Russia, but abroad, all over the world 'the flame of love is kindled.' "

"Contrary to my expectations I saw that they do not subject themselves to any oppressive principles which limit the freedom of their individuality. Each one when considering any question is guided *exclusively* by his own spiritual understanding. That is why they are so energetic, joyful and free, more so than it is possible for any of us to be. And all their actions which to us seem extraordinary are to them quite usual. This results from the fact that their conduct is looked upon by them only as the outward manifestation, as the result of continual inward spiritual force. And out of this conception arises the fact that there is no need for people to carry out this act or that, prompted by any other motive than the impossibility to act otherwise.

"Therefore there are no vain actions, as nobody will praise them; there are no actions from fear of censure on the part of the brethren, as no one will blame them; there are no actions out of blind submission to the majority, as none either expects or demands anything from another. Moreover, if there be anyone whose inner consciousness does not strongly exhort him to live this life, he always has the possibility of joining the Small Party.

"In my presence the news came that one of the Doukhobors, who was kept in a penal battalion, not having strength to bear the tortures, consented to serve. All who were present in the hut had only just heard about it, and I was able to observe their immediate attitude towards this matter. Nearly all of them spoke with sorrow about him, and pitied him: 'Dear lad, he had to bear much pain; and now it will be still harder for him, poor fellow.' All spoke of him with such affection, such grief; they feared that he would find it still harder to live after his consent to serve in the army. They spoke of his youthfulness, of the sensitiveness of his nature, and of his severe suffering.

"Their relations to their neighbours, who have never shared their faith, are equally kind. Soon after the settlement of the Doukhobors in the Government of Tiflis a Georgian in one of the villages fell ill. It happened to be in autumn, and the corn gathered in by him was not yet removed, and was lying in sheaves in the yard. The corn would have spoiled as the rain was pouring down. The Doukhobors got to know of this, went to his place, thrashed the corn, put it in its place, and went away, almost without seeing the owner.

"In another village one of the Doukhobors once heard during the night some noise going on near the horses. He went out to see what was the matter, and saw that a Georgian had led his horse out, and, mounting on it, was about ready to gallop away. The Douk-

hobor began to shout: "Stop, stop!' so persistently, that the Georgian—though he was already some distance away—stood still. The Doukhobor said: 'I only wanted to tell you that you need not be afraid, and that you should not consider this horse as a stolen one; if you want to take it.' The Georigan stood still for awhile, reflected, came back and returned the horse."

In spite of all help, however, it became evident that the Doukhobors would eventually, at no distant date, die out. And this would have happened but for one thing unforseen by the Russian officials, who were steadily pressing on the extermination. In the autumn of 1897 the Dowager Empress of Russia visited the Caucasus to see her son, and while there the Doukhobors managed to submit to her a petition, explaining their sufferings and requesting that they might be allowed to settle somewhere all together, and failing that to emigrate.

In March, 1898, the leaders of the Caucasus Doukhobors wired their friends in England the joyful news, "Permission has been given for our emigration at our own expense. We ask for help and guidance." In England and America the work of raising an emigration fund (rendered necessary by their impoverishment during exile), of procuring land and organising the journey, was at once undertaken by the Society of Friends, the signatories to the original appeal, and other friends. Three appeals for funds and other help—by Leo Tolstoy, by the Society of Friends, and

by V. Tchertkoff, were issued and much Christian liberality was shown. The Doukhobors themselves wished to go to America, or failing that to Cyprus, or some other place nearer the Caucasus, their one desire being to get out of the precincts of Russia, whatever fate might await them after that. Nothing worse could happen they felt than they were then undergoing, and by migrating the weaker ones might be saved from the temptation to renounce their faith.

Under the circumstances it was felt that the selection of Cyprus, at any rate for the exiled Doukhobors who were in the last extremities, would afford the best solution, as the matter was too urgent to allow waiting until the large sum necessary to convey seven or eight thousand people to America could be collected; and learning that the sufferers had made up their minds at any cost to leave Russia, even if it entailed walking all the way to Batoum, the nearest seaport, the Committee of the Society of Friends pressed forward their arrangements and began negotiating with the Cyprus Government as to the conditions under which the first party might be permitted to settle on that island; while two of the Doukhobor delegates, accompanied by Aylmer Maude, an English sympathiser, who had lived many years in Russia, and Prince Hilkoff, proceeded to Canada to make arrangements for the larger party. It was found that a much larger guarantee would be required for Cyprus than had been expected. So the Committee was brought face to face with a serious crisis. No other land was

available without considerable delay in preparation, and a telegram came from the Caucasus announcing that 1,100 Doukhobors were on their way to Batoum ready to embark. They had previously undertaken to engage their own steamer as being most convenient, paying for it out of the sum of £4,700 which they had collected for the purpose of emigration at the beginning of the persecutions, and which they could not use for any other purpose.

So there was nothing to be done but satisfy the demands of the British Government as regards Cyprus. In this crisis two circumstances saved the situation. Thanks to the sympathy and energetic action of the Friends, they, in three days, insured a sum of £11,500, which together with the £5,000 already collected by subscriptions, was just sufficient to make up the £15 per head required by the Government; and secondly, the Soriety of Friends inspired the Colonial Office with confidence, so that they were willing to accept the guarantee without the money being actually paid down, insuring the support of the emigrants for two years from the time of their landing in Cyprus.

On August 26, the first party of Doukhobor immigrants, 1,126 in number, for whom the guarantee was raised, landed in Cyprus. They were welcomed by Arthur St. John, who has been for some time in the island to make ready for the immigration. On August 29, Wilson Sturge (a "Friend" from England representing the Friends' Committee, and who passed

away from this life on his return journey to England), and Paul Birukoff (exiled in their cause), arrived in Cyprus to assist in the settlement of these people.

News of arrival in Cyprus came first by telegram. Then on September 5th came a letter from Arthur St. John, posted on the evening of August 26th. He says:

"You people at home seem to have been very energetic in very perplexing circumstances lately, and I now have to thank you for the joy of the arrival of this large number of sisters and brothers. The goodwill called forth in so many all round is also a joy, the appreciative remarks of people and the meeting with the dear ones themselves. We have them all enclosed in the quarantine here at Larnaca, and everything is being done to help me, and everyone seems to want to help me. Now I have revived hopes of their staying in Cyprus for good, and being a blessing to the island and an instrument of the manifestation of good-will, God's kingdom on earth, here in the Old World, between Europe and Asia. Who knows? It will be manifested somehow."

About the same time the Friends' Committee sent a letter to the Doukhobors immigrants in Cyprus, as follows:

"Dear Friends,—We are rejoiced to learn that after many hindrances and difficulties you have safely reached Cyprus.

"We earnestly desire that under the Divine blessing you may be enabled to make homes for yourselves

and your children in the island, which we cannot doubt will be the case, as you will there be able to reap the fruit of that patient endurance and industry which has distinguished you in the past, free from all attempt on the part of the rulers to force you to do what your consciences forbid.

"May you be enabled, in your new homes, to keep a conscience void of offense towards God and toward man.

"It has been cause for satisfaction and thankfulness to us to be permitted to share in the work of your deliverance, and to hold out to you the hand of brotherly assistance.

"Strangers as we are in language and race, we are brought very near to you in the testimony which we both bear against all war as contrary to the teaching and example of the Prince of Peace.

"We have heard, from those who are acquainted with your history in the past, of your God-fearing lives, your honest industry, and your brotherly sympathy for one another, so that we have felt we might safely give to the government of the island the heavy pecuniary guarantees they have, not unreasonably, demanded before permitting your settlement in Cyprus, lest you might become chargeable to, and a burden upon, the other inhabitants.

"We feel that we can depend upon you doing your part and making the best of the circumstances in which, as we believe by the will of God, you are now placed.

"We have desired in all the steps we have taken on your behalf to be guided by the Spirit of Truth, the standard to which, we are assured, you also desire to bring all your actions; we may therefore, both you and we, trust that your removal to Cyprus is in the Divine ordering, and will be blessed to you.

"We greatly desire to see all your brethren who remain in Russia, enabled to leave it, and with others of your friends we are labouring to this end.

"Your example, and the encouragement which you will be able to give by your endeavours to make the best of your new surroundings, will greatly help our efforts in this direction.

"We send this letter by the hand of our friend and brother, Wilton Sturge, who is now among you, and for whom we ask brotherly consideration and help.

"With the salutation of Christian love,

"We are your friends,
(Signed by several members of
the Friends' Committee.)"

On first arriving in Cyprus, the Doukhobors were full of joy at being at last free, and at having before them the prospect of reviving their Communal life. Letters were received from Paul Birukoff, Arthur St. John, Wilson Sturge, an agent of the Eastern and Colonial Company, and others, expressing their admiration of the character and conduct of the immigrants. A lady in Cyprus wrote: "I hear from various acquaintances in the island the highest opinions of

these people, and I must say that no peasantry ever produced the same impression upon me as they have done. The fine dignity of their bearing and expression, the clear, kindly acuteness of their eyes, the steadiness of their questioning look, the marvellous activity of their work—all are deeply striking. The contrast of their sturdy, quick walk, when you meet them on the road, with the lazy gait of the Cypriate men is also noticeable.

"At Pergamo, the 500 Russians settled there were building their mud-brick houses, and swarming at the work like boys playing football. And for force and strength, and regularity like a steam engine, I never saw anything to equal a middle-aged woman who, with garments kilted up to her thighs, was kneading the earth for brick-making by treading it. Such mighty limbs were a revelation to me.

"And on every face was a brightness and cheerfulness that amazed me when I considered their story and circumstances.

"At Kuklia the houses were all built and the roofs were being finished by a young giant who was pitching spadefuls of earth from the ground level to the tops of one-storied houses. The roofs are of timber and reeds, covered with thick earth to keep out the heat. Well beaten they resist the rain also."

But afterwards the Doukhobors found the climate trying, illness appeared among them, which carried off over 90 of their number, and the conditions of life were so unfamiliar that they despaired of being able

to adapt themselves to them. They felt, finally, that Cyprus could only be a rest-place, and not a permanent settlement. All this they expressed in a letter to the Doukhobor Committee of the Society of Friends, dated September 20th, from which we take two extracts:—

"Brethren,—In the first place we transmit to you our deep gratitude—such as we are even unable to express to you—for your brotherly care about us and the help you extend to us.

"Secondly, we desire to explain to you the position of our affairs, and we once more appeal to you not to withdraw your kind assistance from us.

"As our brethren Ivin and Mahortoff (who had previously been sent by us) have already explained to you, life here is very difficult for us, and it will hardly be possible for us to stay here a long time.

"What we are chiefly anxious for is to settle down altogether, the whole community, and this is impossible here, as there is very little convenient and cheap land to be got here, and rather than buy expensive land, one could use this money for our transportation to America, to Canada, which land is attracting us, both by its spaciousness as well as by its climate, which resembles that of the Caucasus, where we have been living for 50 years.

"Even if it were possible for all our brethren to settle down here, even then we dread the extremely hot climate here, which resembles that from which

we suffered in exile, where, out of 4,000 of our people, about 1,000 have already died.

"We fervently appeal to you not to enter into great expense in establishing us here, but in as much as will be possible to transport us into a place more suitable for us to live in. From what we hear, Canada is such a place, and we will patiently and in obedience to God's will, await our turn when, with the assistance of our friends, it will be possible for us to join our brethren. We are well aware that a great number of our brothers have yet remained in the Caucasus, amid great oppressions and without any means of subsistence, and we beg you first to think of them. And we hope that our friends will also not forget about us here either, and will relieve our position.

"We are greatly in fear of grieving you by this our letter, but we wish to tell you the whole truth, and to openly express to you our opinion, in order that we might afterwards not have to be responsible before you and before God.

"We are also thanking you, from our hearts, for your letter, which we received and read. May the Lord save you!

"Signed for the whole community by seven representatives."

In the meanwhile, active steps were being taken in England for the deliverance of the remaining 6,000 Doukhobors who wished to emigrate. On September 1, 1898, the two Doukhobor delegate families, accompanied by Aylmer Maude, started for Canada with

Prince Hilkoff. (The latter was specially qualified by his practical knowledge of agriculture to advise in the selection of land, and he remained in Canada, assisting in this and other ways, till the whole migration was completed.) The object of the journey was two-fold; (1) to select suitable land for the permanent settlement of the Doukhobors, and (2) to endeavour to enlist the sympathy and support of the Government and negotiate with the railway company, etc.

They duly arrived at Quebec on September 10th, and on September 29th a long letter was received from them.

On arrival at Quebec, on Saturday, September 10th, the Doukhobors and Hilkoff remained in the clean and comfortable Immigrants' Rooms provided by the Government, while Maude went on to Montreal and interviewed various officials of the C.P.R. (Canadian Pacific Railway). The following Monday, Maude went on to Ottawa, and there met Professor Mavor, who had taken much interest in the Doukhobors, and had prepared the way for negotiations in connection with their emigration to Canada. The following extract is from Maude's letter:—

"He (Prof. Mavor) had succeeded in interesting a number of officials, and did not doubt but that the Doukhobors would be looked after and helped when they were once here, but no money would be given to bring them here. Money-collecting, in Canada, for such an object was no use.

"Marriages must be registered, *i.e.*, the Government wants to know who is married, to whom and when.

"As to military service, the law is satisfactory. The following is an extract from Militia Act, secton 21:—

"Every person bearing a certificate from the Society of Quakers, Mennonites, or Tunkers, and every inhabitant of Canada of any religious denomination, otherwise subject to military duty, who, from the doctrines of his religion, is averse to bearing arms and refuses personal military service, shall be exempt from such service when ballotted in time of peace or war, upon such conditions and under such regulations as the Governor in Council, from time to time, prescribes.'

"Education relates not to the Dominion Government, but to the State Governments. Till we know in which State they want to settle, nothing can be said about it, except that education is not compulsory in the outlying districts, and no religious instructon is forced on anyone.

"The case seems to be that Canada is as free as any country in the world."

The interview with the Deputy Minister of the Interior was very satisfactory. Land would be allotted as nearly in one place as possible; free shelter in the Immigration Halls during the winter would probably be granted for those who were obliged to leave the Caucasus before the spring; employment could be found on the railway, or at lumbering; vegetarian food was very cheap; and the Government would be recom-

mended to pay to us (the promoters of the migration) the usual bonus of £1 on every adult landed.

In a letter dated September 17th, Maude said:—

"To sum up the whole case:—

"Canada is a most satisfactory country for the Doukhobors.

"There is plenty of good, free land. There is as much freedom as in any country. Immigrants are wanted. Wages are good: from 3s. to 8s. a day for a labourer.

"Every good workman who is here in March or April may reasonably expect to earn, even by wage-labour, more than enough to keep him and his family through the coming winter.

"Those who have even a little money to start on the land can do far better than by wage-labour .

"The winter is the worst time of year for employment."

These letters and a cable (in answer to our enquiry), "Let exiles come. Land ready. Arrangements progressing favourably," were cheering in the extreme. We had received from Rusisa accounts of the condition of the 2,100 exiles still near Batoum, and of the Elizavetpol Doukhobors. Leo Tolstoy wrote strongly urging their speedy emigration, and his eldest son, Sergius Tolstoy, came over to England specially to see if something could not be done at once. We counted our funds and estimated the cost of emigrating the 2,100 exiles. (The Kars and Elizavetpol Doukhobors, numbering together over 4,000 souls,

were able to pay the greater cost of transportation themselves, not having been reduced to the extremities of their exiled brethren, whom they had all the time been assisting.) Leo Tolstoy hoped to obtain £3,000 by the sale of his novel, "Resurrection," which he wrote for the purpose; the Purleigh Colony, Essex, held nearly £1,000 at the disposal of the Doukhobors (the balance of the colony funds, after allowing for six months' mauntenance of the colonists), and the exiles themselves had about £4,500. This made a total of £8,500. But on estimating the necessary expenditure it was felt no movement could be made under £11,000 (about 5 per head). On laying the facts before the Friends' Doukhobor Committee they guaranteed the £2,500 balance from their funds on condition that they were understood to take no responsibility for the organization of the emigration; their hands being already full with the Cyprus settlement. L. Soulergitsky was therefore wired to at Batoum to engage a steamer and arrange for the emigration of the 2,100 exiles to start in December; and a second party, consisting of about 2,000 Elizavetpol and Kars Doukhobors, who were better off, commenced their preparations to leave before the end of the year.

Regarding the results of the negotiations with the Cannadian Government, etc., the following is a summary of the Official notification from the Minister of the Interior, dated October 5th, as modified by his letter of December 1st, 1898:—

"1. Those responsible for the organization of the emigration to receive a bonus of £1 for each immigrant, man, woman, or child, who reached Winnipeg.

"2. The use of the Immigration Halls in Manitoba and the Northwest Territories granted during the winter months.

"3. One hundred and sixty acres of gool fertile land to be granted to each male over 18, in township blocks in the Northwest districts."

Beyond this, the agents of the Government in various ways faciltated the arrangements by purchasing supplies on our account, etc. From all the Government representatives Maude met with courteous consideration and sympathetic assistance.

The Canadan Pacific Railway also met us in a generous spirit. They assisted the emigration of the parties to be moved in the winter, and agreed to exchange land with the Government, and thus enable the settlement to be compact. (N.B.—The C.P.R. own alternate blocks with the Government, and thus, unless an exchange were effected, the Doukhobors would not have been able to be altogether as they wish, but separatel by the intervening divisions belonging to the C.P.R.)

The reception accorded to the immigrants by Canadian public opinion was mixed. Some papers attacked them, accusing them of fanaticism, etc., and reproached the Government for aiding the immigration. Other papers were well-disposed, published accounts

of their sufferings, and welcomed them as desirable settlers on the vacant land in the Northwest.

But the adverse public opinion seemed solely represented by the newspapers. If we come to the personal effect of the Doukhobors, the opinion of those who came into contact with the two families there, there seemed only one verdict, for, to quote Maude again:—

"All who have come in contact with the Doukhobors speak well of them. In the Immigration Hall at Winnipeg they were allowed to cook their meals in their rooms (which is against the usual rules), and the woman in charge reported that they made less mess in their rooms with cooking than other people who cooked elsewhere.

"The general verdict of those who have seen them is: 'If the bulk is equal in quality to the sample shown, send on as many as you have got.'"

Maude, in another letter, bore personal witness to the reasonableness of the Doukhobors in the following remarks:—

"Ivin and Mahortoff are really very good fellows, and I found them, on the whole, remarkably amenable to reason, considering how very difficult and confusing everything must seem to them in such novel surroundings. Still they are men with human limitations and deficiencies, and not the plaster saints that I had supposed, after reading the literature published about them. Being men, they are much more interesting and better worth helping. Had they been saints, it

A FAMILY IN GRAND FORKS

would have seemed almost a pity to prevent their being martyrs also." And again, after the women and cildren had left Winnipeg to join their husbands in the North-West:—"Their memory and much that was charming about them—especially the expression in the eyes of the children—dwells with me, and I am sorry to think I may not see them again."

On January 23, 1899, the steamer *Lake Huron,* of the Beaver Line, arrived at the port of Halifax, Nova Scotia, bearing the first party of 2,100 Doukhobors. On the 27th the second party, numbering 1,974, arrived in the *Lake Superior.* The greater number were housed in the various immigration halls at Winnipeg, Brandon, and Yorkton. A large party of the men proceeded at once to the settlements to cut timber for storehouses and dwellings, and generally to prepare the way for the occupation of the land in the spring, and as soon as the weather broke a great many found work on the railways. The money thus earned, together with gifts and the Government bonus granted to Maude as acting agent for the migration, and at his desire handed over for the use of the new settlers, sufficed, not only for the summer and autumn, but, with some further aid from the Government and the "Friends" in England and Philadelphia, to carry the settlers through their first winter, and to do something towards furnishing them with the stock, implements, and seeds necessary to work their land.

In order to give an idea of how the first parties of Doukhobor refugees were received in Canada, and

what impression they produced upon the inhabitants of that country, we cannot do better than reprint the following extracts from some of the local papers as representing an impartial expression of opinion.

The reporter of the *Halifax Morning Chronicle* wrote:—

"Singing psalms of thanksgiving to Almighty God over two thousand souls freed from Russian tyranny and oppression sailed into Halifax harbour under the folds of the British flag yesterday afternoon. Their hymns of thanksgiving ascended for a double reason. They were thankful for their safe transportation over the mighty waters of the Atlantic, and thankful because they were far removed from the land in which civil and religious freedom are unknown, where they are at liberty to practice the tenets of their faith, in perfect freedom. One reason why they left their own country was because they refused to take up arms, yet they received a warm welcome in a harbour studded with forts.

"Those who were privileged to go down in the tug-boat to the quarantine quarters to meet the steamer *Lake Huron* witnessed a scene never to be forgotten. The Doukhobors, crowded on the upper decks, watched the approaching boat with intense interest. Few, if any, had ever laid eyes on anyone except a Russian, and it was only natural they should feel some degree of curiosity to see what the people with whom they had decided to cast in their lot looked like. When the boat drew near the strain of voices

blended in song floated over the waters. They were singing psalms of praise. The music was like that of a mighty choir chanting a solemn *Te Deum*. Only those who understood the language could catch the words: 'God is with us and will carry us through'—appropriate words after a passage attended with no disaster to speak of, when other steamers were tossed and buffeted by the hurricanes which swept the Atlantic."

It was indeed a picturesque sight. There was not a ripple on the water, the sun was shining brightly, and as the two thousand strangers crowded the decks the steamer presented the appearance of a huge excursion boat. The immigrants were well clad—that is, warmly clad. The men and boys wore goatskin coats and caps, while the women wore skirts of bright red or blue, heavy black jackets and coloured shawls as head-dress. As the tow-boat containing the Dominion railway and steamboat officials, pressmen and others drew up to the gangway, the Doukhobors watched the proceedings with interest. The singing continued all the time.

When within hailing distance Mr. De Wolf (agent of the steamship line) hailed Captain Evans and the reply dispelled all misgiving. "All's well," was the welcome reply which came from the bridge of the big Beaver liner and permission was given by the health officer to come alongside. In a short time there was a general scramble up the gangway. The health officer announced that only Mr. Smart and staff and Prince

Hilkoff and staff would be allowed on board, but somehow or other the pressmen got there all the same, and the others followed.

The Doukhobors were the great objects of interest. They excited the admiration of all. They are a fine looking lot of people, with honest faces and stalwart

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frames. Even the children—and there are many, from the little tot of a couple of years up—looked the perfect picture of health. Young people seemed to predominate. One old gentleman, with flowing beard, commanded the attention of all. He was as active as a boy and as happy as a bridegroom, though he had

passed his 85th year. His history is the history of Russian tyranny. It, in a measure, told the story of why those people felt happy in coming to live under the Union Jack. Nine years ago his property was confiscated and he was sent into penal servitude, in the Russian galleys. One year ago he was allowed to return to Russia proper, but not to his friends, with the understanding that he would leave the country at the first opportunity. The opportunity came, and the old man is now in a land of freedom with his frienls. The immigrants are in charge of Leopold Soulerjitsky.

Friend Elkinton (of the Philadelphia Society of Friends) was soon on board and surrounded by the Doukhobors. He offered up a prayer of thanksgiving for them and invoked a blessing on the future of the immigrants.

J. T. Bulmer was soon mingling with the immigrants. He adlressel the Doukhobors as follows, Prince Hilkoff acting as interpreter:—

"I have been appointed by a society of workingmen to welcome you to Canada, which I do most heartily. Not only are you a great accession of emigrants of a most desirable class, but more, you bring to Canada something more needed in this country than even immigrants—men who would stand by their principles, no matter how much suffering it cost them. Your noble stand in refusing to bear arms, and becoming exiles from your native land for the sake of principle, will strengthen every good cause in Canada.

I have never witnessed so touching a spectacle in my life as to see 2,000 people driven from Russia—over half of them woman and children—and entering the new world through a port, every point of prominence of which contained a frowning fort or bastion. Nevertheless peace will have her victories, and the same gentle force which caused you to throw your guns down in Europe will dismantle even the forts of Halifax. I have only had a few minutes on the steamer, but in that time I have seen enough of the 2,000 people on deck to convince me that the Dominion Government made no mistake in bringing you to Canada. You belong to the races which we want in this country —the great northern races of Europe—like the Russian, which in its commercial organisation and corporation has a lesson for even as advanced a country as Canada. I do not know the name of your emperor, but the name of your patron and friend, Count Tolstoy, is as well known in Canada as in Russia, and I hope that one of the boys now listening to me fifty years hence, will fill like him, with honour to his country, the literary throne of the world. On behalf of the working-men of this country I welcome you to Canada and bid you God-speed."

Captain Evans came down from the bridge and readily answered the many questions put to him concerning the voyage. Fine weather was experienced from Batoum to Gibraltar, but a succession of gales was encountered crossing the Atlantic. Heavy seas came on board on several occasions, and one sea

smashed in a door of one of the deck-houses. That was all the damage. The foretopmast was lowered to steady the ship.

I will now say a few words about the impression produced upon me by the Doukhobors.

The Doukhobors are people of the purest Russian Type, large and strong, men and women both being

THE BEE MASTER AND HIS ASSISTANT

of magnificent physique. They are characterizel by broad, square shoulders and heavy limbs and a massive build generally. Their features are prominent, but refined, and bear the marks of a life that is free from vice of any kind. The men wear moustaches but do not let a beard grow. Their hair is usually quite short, with the exception of a little tuft which they allow to grow over the forehead, which is broad and

open. The most striking characteristic of all is the bright, kindly sparkle of their eyes which gives a winning expression to the whole face and quickly wins confidence in their character. All their habits demonstrate that they are possessed of keen minds, which, however by reason of their persecutions and the nature of their occupation, they have not been able to develop in a way that gives a proper idea of their mental ability. They are, however, a class of people that is rarely found among immigrants—industrious, frugal, clean and moral in a high degree, and eminently desirable in every way."

Another writer, in the "St. John Daily Star," January 24th, 1889, wrote:

"The Doukhobors are a simple and for the most part illiterate people. They are reputed to be good agriculturists and skilful people at various kinds of village handicrafts. That they are willing to work was amply proven by those who came out on the 'Lake Huron.' From the time the steamer reached Batoum, where the party embarked for Canada, till she docked at St. John, men, women, and children, 2,000 in all, showed a willingness to do anything and everything that had to be done on board the ship, in order to make the passage as pleasant as possible for all on board. It was a holiday trip for the ship's crew, for the immigrants did the greater part of the work. All that was required was that some one in authority should indicate that a certain thing should be done, and immediately a swarm of Doukhobors were at the spot

ready to perform the work or lend what assistance was needed.

"The faces of both sexes, old and young, are intelligent and keen. No fault can possibly be found with their habits. They are a godly people and live up to the rule that cleanliness is next to godliness. The condition of the "Huron" when she reached this side of the Atlantic after a voyage of over 5,000 miles, with a passenger list of 2,000, who had lived on board about a month, was all the reply that was necessary for the refutation of the charge that these people were not a desirable lot of settlers. The ship's deck was clean enough to eat a meal from. When the authorities at Halifax boarded the steamer their first remark was, 'Why, how clean the ship is.'"

The "Montreal Daily Star" concluded its account of the arrival of the Doukhobors in the following words:

"When we were leaving the ship after a most enjoyable trip, Captain Evans gave his testimony as to the character of the people who had been his passengers on a long and stormy voyage. He had been agreeably surprised at the intelligent, industrious and cleanly nature of the Doukhobors. Not only had they cared for themselves and kept the ship perfectly clean, but they had earned small wages shifting coal from the hold to the bunkers. Over 800 tons they had moved as skilfully as any crew could have done. They were quiet and peaceable and always seemed cheerful.

"He had not seen a row or heard a cross word among them during the voyage. There was no vice of

any kind among them, and he believed they would make a superior class of immigrants. "You will scarcely believe it," said Captain Evans, "but I am honestly sorry to see them leave the ship. I do not know when I have been so much interested in any class of people as in these Doukhobors."

The Doukhobors are the finest agriculturists in Russia: wherever they have been left alone for a short time they have prospered, making the wilderness smile with cultivation. This, and the moral character of a people who have so steadfastly adhered to their principles through the cruellest persecution of recent times, "should," as a writer in a Canalian paper says, "be sufficient to inspire every confidence for their future."

THE END.

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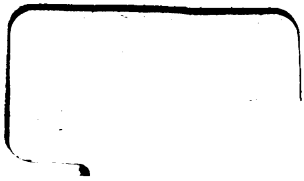

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